THE

JEWS OF PHILADELPHIA.

THEIR HISTORY FROM THE EARLIEST SETTLEMENTS TO THE PRESENT TIME.

A RECORD OF EVENTS AND INSTITUTIONS, AND OF LEADING MEMBERS OF THE JEWISH COMMUNITY IN EVERY SPHERE OF ACTIVITY.

BY

HENRY SAMUEL MORAIS,

AUTHOR OF "EMINENT ISRAELITES OF THE NINETEENTH CENTURY,"

ETC., ETC.

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TO

MR. EDWARD L. ROTHSCHILD,

OF PHILADELPHIA,

This Work

IS

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IN

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PREFACE.

During the Summer season of 1891, Mr. Robert M. McWade, the distinguished City Editor of the Philadelphia *Public Ledger*, requested that I would furnish for publication in the columns of that popular journal, an article, or a series of articles, descriptive of the Jews and their work, specially in relation to our city. I set about the task, with a view to present facts bearing upon the settlement and subsequent development of the Jewish community in our midst. The result of my endeavors was a series of ten historical articles, contained in the *Public Ledger*, of July 31st, August 3d, 25th, 26th, 27th, 28th, September 2d, 4th, 10th, and 12th, 1891. Those articles—whatever their merit may have been—attracted general attention. The writer felt encouraged in his efforts, notably by the kind words of that good man—now, unhappily, no longer with us—Mr. George W. Childs, proprietor of the *Ledger*, and a true friend of many a literary worker.

During the continuance, and since the publication, of that series of articles, numerous were the requests that the subject treated might be enlarged upon, so as to embrace, as far as possible, a complete record of Israelites in Philadelphia, from their first arrival until a recent date. In the attempt to comply with those requests, the writer had not sufficiently realized the immensity of the work involved. To perform such labor single-handed, required more than ordinary perseverance. Besides, the field had not been gone over. With the exception of Mr. Hyman Polock Rosenbach's interesting and valuable lecture, reprinted in pamphlet form, and entitled, "The Jews in Philadelphia Prior to 1800," nothing of

any considerable account had hitherto been given publicity. Continuous research disclosed the fact that our local Jewish history was of a character at once important, and worthy of the attention of the student, and of every coreligionist who glories in the annals of his people in different ages and climes. Philadelphia Jews possess a record, especially remarkable, developing particular phases—congregational and communal—proving an active participation in works of great interest, both their own, and of a wider public extent. The recognition of this fact urged the writer on towards the fulfilment of the task assumed, despite obstacles as numerous as the armed men that Cadmus is fabled to have raised up in Greece.

The articles printed in the *Ledger* may be termed a part of the foundation of the present work. They were simply an impulse to proceed onward, until the desired result had been attained. With the completion of a connected and collective history, the goal was thought to have been reached. But not so. Reflection led to the conviction that individual deeds must also be recognized. Whatever has contributed to the progress, the prosperity, and the exaltation of Israel and of Israelites in Philadelphia must be told. Again, the effort was put forth and continued, notwithstanding difficulties and discouragements. Books and pamphlets, magazines and newspapers, manuscripts and archives of institutions, documents and letters in possession of private families, an extraordinarily large correspondence, and journeys to other cities were some of the means employed to effect the purpose in view. Whether that purpose has been attained, a discriminating public will determine. Still, it must be said that neither time nor expense has been spared to render the present work reliable. The utmost care has been exhibited in the veriest statement. Names and facts and dates have been examined time and again, in order that errors might be avoided. It is quite possible, however, that some mistakes will be discovered, in the course of a work so varied, and dealing with a multiplicity of subjects.

A single aim has been constantly in view; namely, to set the Jew, his history, his life, his teachings, and his dealings aright before the world at large. Activity in our local centre contributes a most important share towards the furtherance of that aim; towards disarming ill-founded prejudices; towards obtaining for the Jew that recognition eminently his due—as a religionist, attached to his people by the strongest ties; as a citizen, true and loyal to American institutions; as a factor in the promotion of good works in every sphere of development—whether charitable, educational, or industrial. If this book will help on towards the attainment of such an object, the purpose of the writer will have been fulfilled; the labor devoted to it by a member of the ancient race will have been a labor of love affording true gratification.

H. S. M.

PHILADELPHIA, September, 1894—5654.

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AUTHORITIES consulted in the preparation of this work are indicated in different places throughout the historical, biographical, and miscellaneous divisions. In addition to these, the writer is specially indebted to the following ladies and gentlemen, who have courteously furnished him with important data, or who have, in other ways, generously lent their assistance:—

PHILADELPHIA.—Miss Amelia J. Allen, Mr. Joseph K. Arnold, Miss Evelyn Bomeisler, Miss Mary M. Cohen, Mr. Elias G. De Casseres, Mr. Charles DeYoung, Moses A. Dropsie, Esq., Mr. Jonathan M. Emanuel, Mr. Simon Ezekiel, Mr. Isaac Feinberg, Dr. Rebecca Fleisher, Mr. George Goward, Mr. William B. Hackenburg, Mr. Henry Hahn, Mrs. Clara Hahn, Dr. Abram B. Hirsh, Mr. Jacob E. Hyneman, Mr. Joseph F. A. Jackson, Mrs. Jessica Jones, Dr. Ewing Jordan, Major Aaron Lazarus, Dr. Samuel Lewald, Dr. Ludwig Loeb, the Reverend Doctor Sabato Morais, Miss Rosa Mordecai, Mr. Horace A. Nathans, Mr. Franklin Platt, Mr. Millard F. Reeve, Mrs. Isabella H. Rosenbach, Dr. Charles D. Spivak, Dr. Lewis W. Steinbach, Mr. David Sulzberger, Mr. David Teller.

NEW YORK CITY.—Manuel A. Kursheedt, Esq., Mr. Eugene H. Levy, Miss Rebecca E. Mitchell, Mr. Daniel W. Shoyer.

CINCINNATI.—Mr. Jacob Ezekiel.

WASHINGTON, D. C.—Mrs. Mary Virginia Elizabeth Cabell, Honorable Simon Wolf.

MONTREAL, CANADA.—Mr. Clarence I. De Sola.

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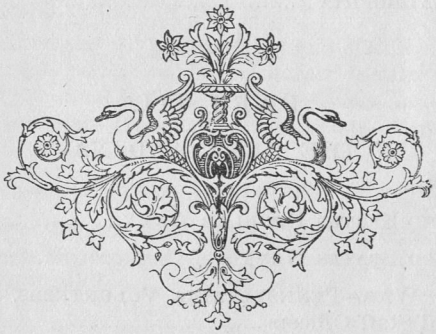

THE JEWS OF PHILADELPHIA.

PART I.

HISTORICAL AND BIOGRAPHICAL.

INTRODUCTION—EARLY SETTLEMENTS—CONGREGATIONS AND THEIR LEADERS—BIOGRAPHICAL AND ANECDOTAL—CHARITABLE, EDUCATIONAL, LITERARY AND SOCIAL INSTITUTIONS—MISCELLANEOUS.

THE JEWS OF PHILADELPHIA.

INTRODUCTION.

THE PART TAKEN BY JEWS IN THE DISCOVERY OF AMERICA—A PECULIAR CORRESPONDENCE OF DATES—DEVELOPMENT MARKED IN FOUR HUNDRED YEARS.

THE commemorative era—1892–1893—will mark an epoch in American history memorable for all time. Generations yet unborn will look back upon it with feelings much akin to those of their forefathers who celebrated with thanksgivings to God, with real joy in their hearts, the four hundredth year of the birth of modern civilization. For the discovery of America was the dawn of an enlightenment of which no European nation could then boast. Despite signal advances in literature and in other branches of human achievement, progress, yea, enlightenment, was held back by the iron clutch of despotism; by the enslavement of the masses; by the crushing of free thought and of free speech; by a pseudo-religious fervor which knew not of conscience. Hence, the reason of reasons for the remembrance by posterity of an event so momentous in the annals of the world, and of humanity. And the Jew?—to whom could the occasion appeal with greater significance?—the exile from Spain and Portugal, the outcast of all nations, and yet the direct actor in the scheme so hazardous, but which proved so auspicious.

A scholar of our own race, a toiling worker of our own age, has established beyond doubt what had before been a surmise. That the illustrious Genoese navigator had among his crew in the three vessels which sailed from Palos, Spain, on August 3d, 1492, members of the stock of Abraham the Hebrew, historical investigations have now established. Dr. Moses Kayserling, the renowned savant of Buda-Pesth, Austria-Hungary, has, with rare discernment and critical acumen, dived into the depths of Spanish history. He has not only satisfied the claim that a member of the sailing party, known as Luis de Torres was a Jew, or a *Converso*, but that another, Rodrigo Sanchez, a relative of the royal treasurer of Arragonian Spain,

Gabriel Sanchez, was of the seed of Israel, and accompanied the expedition as *Veedor*, or Superintendent, at the special request of Queen Isabella; and, moreover, that a sailor, Alonso de la Calle; the ship-physician, Maestre Bernal, and the surgeon, Marco, were of the Jewish race. It is stated that Luis de Torres aided Columbus in obtaining a knowledge of the newly-discovered Guanahani, or San Salvador, the territories round about, and their inhabitants. He had been sent on a journey in the interior as interpreter, together with Rodrigo de Jerez; but his acquaintance with Hebrew, Chaldaic and Arabic naturally proved of no avail among Indians. Both men, however, were well received and hospitably entertained by the natives. Luis de Torres, it appears, was the first European who made known the use of tobacco, he having found it among the Indians. He settled in Cuba, and was allowed an annuity by the government of Spain. Rodrigo Sanchez had the honor of seeing land immediately after it was espied by Rodrigo de Triana, and prior to the cry, "*Tierra! Tierra!*" on the morning of the 12th of October, 1492. Another claim now established is that of the great aid lent Columbus by Luis de Santangel, his patron and benefactor, who interceded for him with royalty and gave largely from his own purse to assist the Genoese navigator. Other Jews contributed not a little to the support of the same enterprise, and Columbus derived much value from the astronomical tables of the distinguished Jewish scholar, Abraham Zacuto. These tables were translated from Hebrew into Latin and Spanish by Zacuto's pupil, Joseph Vecinho, or Vizino, also an adherent of the Jewish faith, and noted as a physician, cosmographer, and mathematician. He it was who presented a copy of these tables to Columbus. Diligent research has gone far to prove these claims and more. (1)

Another important question is a peculiar correspondence of dates marking untoward and fortuitous circumstances in the year 1492.

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(1). See Dr. M. Kayserling, on "The First Jew on American Soil," in the "Menorah," October, 1892; also the same author's recently-issued (1894) work, "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," translated into English, by Charles Gross, Ph. D., Assistant Professor of History in Harvard College. This valuable production, which sheds a flood of light on the subjects treated, is based upon Dr. Kayserling's own researches into the archives of the Iberian peninsula. It settles beyond dispute many questions of historical importance, and completely establishes the part which Israelites took in furthering the plans of the Genoese navigator.

Both Sanchez and de Torres are mentioned in Washington Irving's "Life and Voyages of Columbus," though there is no allusion to the former's race or religion.—See Book IV.

It is a well-known fact that, about the same period that Columbus set sail on his voyage to "the Indies," Spain tortured and cast out her Jewish inhabitants—those who had contributed so immensely to her growth intellectually and politically. (2) And the discoverer bears testimony thereto in his diary, wherein he states: "After the Spanish monarchs had expelled all the Jews from all their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet." The month when the expulsion occurred is here incorrectly given, as Dr. Kayserling has now proven beyond all doubt. He has established the fact that the edict was publicly announced on April 30th, 1492, ordering all Jews and Jewesses to quit Spain by the end of July of the same year. A striking peculiarity, however, is attached to that momentous episode. It is as follows: The Fast of the Ninth Day of Ab, marking the most disastrous events in the history of the Hebrews as a nation in the Holy Land, occurred in 1492, on Thursday, August 2d. This was the identical day (as has been authoritatively stated by Don Isaac Abarbanel) that the hosts of Spanish Jews were forced out of the country conquered by the Catholic Ferdinand and Isabella, and the day preceding that when Columbus set sail on his first voyage across the Atlantic. The same date of the month brought this Fast of Ab in 1892. Yet, even more singular, and as if by a direct act of The Most High, the Western Continent was first seen on the morning of Friday, October 12th, 1492—then the Seventh Day of the Jewish Festival of Tabernacles (the Day of Great Hosannas) occurring again in 1892 on the same date. Truly, indeed, the "tribe of the wandering foot and weary breast" (3) had then cause to exclaim: "This is the Day that The Lord hath made; we will rejoice and be glad thereon." (4)

The development wrought in four hundred years has been marvellous on all sides. The Chosen People has had its share in the rapid strides taken by the settlers in the New World. A few stragglers have led on the way for a multitude. A settlement here and there has been but the forerunner of an influx, increasing year after year,

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(2) See on this question specially Dr. John W. Draper's Intellectual Development of Europe," and Dr. M. J. Schleiden's "The Sciences Among the Jews Before and During the Middle Ages."

(3) Byron's *Hebrew Melodies:* "Oh! weep for those."

(4) Psalm CXVIII., verse 24.

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and scattering in every city, town, village, and hamlet between the borders of the Atlantic and the Pacific; from Northern Canada to Southern Argentina. The most fruitful signs of development are, however, afforded in the United States, with advantages second to no nation on the globe; in the country of political, religious, and social freedom, which opens unto all its boundless resources, and withholds from none a share in its prosperity. The cosmopolitan character of its population is the evidence most marked. The Jews, numerically but a small element in a nation of more than sixty-five millions, have, notwithstanding, become an important factor in the general progress; in the up-building of the Republic; in setting aloft the principles of human liberty and the brotherhood of mankind.

Of this small element, numbering not more, perhaps, than six hundred thousand souls, the design of the present work is to treat of even a smaller fraction, and the succeeding chapters, of which the foregoing is but a general introduction, will be mainly devoted to the early settlement and subsequent history and development of the Jewish community in the City of Philadelphia—a community, venerable, conspicuous because of its members and their good deeds, and ranking with the foremost in the land of Washington and of Jefferson, of Lincoln and of Grant.

CHAPTER I.

The Inquisition and its Consequences—Early Settlements in America—First Jewish Congregations in North America.

The enforced exile from Portugal and Spain in the fifteenth century was attended with varied consequences. Many of the unfortunates found their way to Italy, where the same Papal authorities that had sanctioned the abominable Inquisition in the Iberian peninsula welcomed them with open arms (5). The papacy knew well that the Jews might yet contribute to its enrichment, and such an occasion was quite meet for assuming the role of friend and protector. Not all who left Hispania, however, repaired to the sunny land of the Alps and the Apennines, and even later some who had at first imagined a shelter there, experienced the necessity of quitting that country, and seeking liberty in the only asylum then offered on the Continent of Europe. The Netherlands, ruled by William of Orange and his liberal-minded descendants, was the spot to which the exiles bent their looks, and thither a goodly number repaired. But Holland, territorially small, could not offer such advantages as her rulers and her people might have desired. Besides, she had to contend with foes from within and from without. Yet, in that country was planted the Congregation which, during the past year (5653—1893) celebrated its tri-centennial, the Spanish and Portuguese Synagogue, at Amsterdam, founded in 5353–1593—by Jacob Tirado, and called "Beth Ya'acob" (House of Jacob)—possibly after his name—and whose first Rabbis were Moses Uri Levi and Jacob Pardo. Some of those who sought Holland had been Marranos (as the secret Jews were known) in Spain and Portugal, *i. e.*, those who outwardly feigned Catholicism, and of whom much has been written. (6)

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(5) As to sufferings of the Jews under the Spanish tribunal, see particularly Henry Charles Lea's "History of the Spanish Inquisition," in three volumes, and the same historian's pamphlet, "Brianda de Bardaxi," in both of which special instances are cited and illustrated.

(6) See E. L. Lindo's "History of the Jews of Spain and Portugal;" also Dr. M. Kayserling's work on "Christopher Columbus," hitherto cited.

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But, perforce, there must be some outlet for the suffering Hebrews, and, though thousands of miles must be traversed amid the hollow expanse, the true refuge was thought to have been discovered in the regions beyond the Atlantic. The Southern lands were first sought, but there freedom of conscience and freedom of action were but temporary, and even in the northern districts years elapsed before the weary traveller could enjoy that undisturbed rest and peaceful sojourn in the modern land "flowing with milk and honey."

The first definite information of a Jewish settlement in America is that which tells that in the sixteenth century (about the year 1548 or thereabouts) a number of Hebrews from the old country availing themselves of the freedom offered by the Dutch, who then ruled Brazil, proceeded to that land of South America where they found homes. This appears to have been the central point whence emigration directed its course; and a gradual removal from that country was largely influenced by the restoration to power of the Portuguese, whose oppressive system was also felt there, as was that of the Spanish in Mexico. A party of twenty-seven Hebrews set sail from a port in the vicinity of Bahia, bound for what was then called New Amsterdam, which is now New York City. This was in the year 1654, and is the first actual record of a Jewish settlement in these parts that has come to light. Not without difficulties was any settlement attempted, the Hebrews having again to contend with the exactions of a would-be oppressor in the person of Peter Stuyvesant, the Dutch Governor of New York. (7) Although this official received a rebuke from his government, it appears that in course of time some of the Hebrews becoming discouraged by reason of his conduct towards them repaired to Newport, Rhode Island, about 1657, where more freedom was guaranteed, and here others came in 1694 from Curaçoa, in the West Indies.

The first Jewish congregation established in the United States appears to have been the "Shearith Israel" (Remnant of Israel), in New York City, in 1680. (8) The minutes of this organization are found as far back as 5489–1728. It is to this day one of the

(7) See "The Settlement of the Jews in North America," by Charles P. Daly, LL.D., edited by Max J. Kohler, M.A., wherein the subject is exhaustively elaborated; also "The Hebrews in America," by Isaac Markens.

(8) The date has been variously given, as 1680, 1691, and 1695.

largest and most influential Jewish bodies in the land, counting among its members descendants of Spanish and Portuguese Israelites who founded it. But by far one of the most historic spots in the United States is the building consecrated by the "Yeshu'ath Israel" (Salvation of Israel) Congregation, in Newport, in 1763. (9) This is located not far from the cemetery of which Longfellow has written so touchingly in one of his choicest poems. It is famous because of the persons associated with it, among whom were the families of Hays, Lopez, and Touro, merchants of high standing; Rev. Isaac Touro, father of the celebrated Jewish-American philanthropist, Judah Touro, having been its minister. The synagogue became known during Revolutionary times, but the Jewish population subsequently dwindled down, and it was, perforce, closed for many years. On special occasions, however, services could be held, and the writer of this work officiated and preached in that sacred building on the Two Days of the Hebrew New Year, 5642–1881. Recently a sufficient number has been found with whom to hold frequent services, and Rev. Abraham Pereira Mendes, formerly of England, was the Pastor from 1883 until his decease in April, 1893.

The earliest Jewish settlement in the Southern States was in Savannah, Georgia, in 1733, a party from London, England, going thither. A Jewish congregation in Charleston, South Carolina, is first mentioned in 1750. Hebrews had also found their way to Montreal, Canada, where the Spanish and Portuguese Congregation "Shearith Israel" (Remnant of Israel) was established in 1768, and afterwards became widely known; its most distinguished pastor having been Rev. Professor Abraham de Sola, LL.D., a noted scholar and theologian, and the descendant of a celebrated family in Israel. He died on June 5th, 1882. (10) His successor and the present minister is his oldest son, Rev. Meldola de Sola.

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(9) See "History of the Jews of Boston and New England," edited and compiled by A. G. Daniels.

(10) A sketch of Dr. de Sola's career will be found in "Eminent Israelites of the Nineteenth Century," pages 53–57.

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CHAPTER II.

EARLIEST MENTION OF JEWS IN PHILADELPHIA—FIRST JEWISH RELIGIOUS ASSEMBLY—ORIGIN OF THE CONGREGATION MICKVÉH ISRAEL—MEMORIAL TO THE EXECUTIVE COUNCIL OF PENNSYLVANIA—DESCRIPTION OF THE SYNAGOGUE.

AND now we have arrived at the main narrative, *i. e.*, that which concerns Jewish settlement in Philadelphia—the first city of the Keystone State in which the descendants of the Patriarchs gathered in numbers sufficient to form the nucleus of a community. Ever since the expulsion from Iberia, the "Sephardim" (Spanish and Portuguese Jews) have been the pioneers in establishing settlements and rearing congregations in Israel, in whatever place they have set foot. And this city constitutes no exception. True, there may have been a few representatives of the "Ashkenazim" (German, Polish and other Jews) among the number, as names would seem to show, though of these the majority were Englishmen or Americans. Still, the Sephardic element prevailed, and even those who identified themselves with their brethren hailing from south-western Europe, or their descendants, fully agreed upon the adoption of a service and a ritual, in harmony with Sephardic traditions and Sephardic customs.

The exact date that Jews first settled in Philadelphia has not been fully determined, though it is quite likely they had taken up a residence here before settlements had been effected by their brethren in Southern States. It is even maintained that some came here with William Penn. The earliest mention at hand is that made by Benjamin Franklin, who, in his autobiography, alludes to Samuel Keimer, a native of England, by whom Franklin was employed in 1723. Keimer, who was a printer, published in this city "The Pennsylvania Gazette," or, as it was first called, "The Universal Instructor in all Arts and Sciences and Pennsylvania Gazette." (11) The only theory of his Hebrew origin, however, is based upon a

(11) See on this point, and as to Franklin's successorship, "Benjamin Franklin," in "American Men of Letters" series, by John Bach McMaster, and "Benjamin Franklin," in "American Statesmen" series, by John T. Morse, Jr.

statement of Franklin that he (Keimer) abstained from work on the Seventh Day. Naturally, some weight attaches to this statement, but it cannot be accepted as indubitable proof, nor can the fact that Keimer wore a "long beard" be regarded as altogether indicative of his lineage. (12) Among the first evidences that may be received as authority is that given in January, 1726. This tells us that Arnold Bamberger, a Philadelphia Hebrew, was allowed to hold lands and trade. Official documents attest this statement. (13)

The next historical fact presented to our notice is that which gave origin to the first religious assembly among Jews in this city. As early as 1747 a number of persons who had joined together for the purpose of Divine Worship met for services in a small house located in Sterling Alley. At this spot they seemed to have remained well on until the outbreak of the American Revolutionary War, when their membership was increased by some who were forced to quit New York City after its occupation by British soldiers. At that time, while the Congregation was still in its incipient stages, and not regularly organized, nor with a minister at its head, Barnard Gratz was "Parnas," or President, and Solomon Marache was "Gabay," or Treasurer. Further testimony to the existence of the Congregation at an early period is found in a letter addressed by Jacob Henry, of New York, to Barnard Gratz, in Philadelphia, and dated January 6th, 1761. Therein curious questions are put, and equally curious suggestions are made as to the method and plan of a Synagogue, as then proposed. (14)

The house in Sterling Alley was no longer of sufficient size to accommodate the growing numbers. Hence, a removal was had to Mr. Joseph Cauffman's house in Cherry Alley, between Third and Fourth Streets, near by the former meeting-house. A room in the second story was fitted up for Hebrew worship. During the occupancy of this room, Rev. Gershom Mendes Israel Seixas came to this city. He had also left New York during British possession, as had others; among them, Isaac Moses, Daniel Gomez, Simon Nathan,

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(12) Keimer "wore the long beard, and kept the Jewish Sabbath with great strictness."—See McMaster's work as above mentioned, page 51.

(13) See "The Jews in Philadelphia Prior to 1800," a valuable booklet, by Hyman Polock Rosenbach.

(14) *Ibid.*, pages 6 and 7, as to this; also as to Rev. Mordecai Yarnall, who, it appears, was a Quaker.

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Benjamin Seixas and Hayman Levy, all subsequently prominent in the affairs of the Spanish and Portuguese Congregation "Mickvéh Israel" (Hope of Israel), by which name the first Jewish religious assembly in the State of Pennsylvania was and has ever since been known. Mr. Seixas, who had previously ministered in the Sephardic Congregation of New York City, came here from Stratford, Connecticut, and became the spiritual guide.

But a short time elapsed before the house in Cherry Alley was found inadequate to the requirements. The records of the Congregation Mickvéh Israel, as still preserved, bring first to light a meeting convened on March 24th, 1782, by Isaac Moses, to consider means for the purchase of a piece of ground on which a suitable Synagogue might be erected. Isaac da Costa presided at that meeting. Mr. Moses was elected "Parnas," and Barnard Gratz, Hayman Levy, Jonas Phillips, Benjamin Seixas (probably a son of Rev. Mr. Seixas), and Simon Nathan, "Adjunta," or Trustees. Negotiations were entered into whereby Robert Wall sold to the Congregation a lot for the new Synagogue. But owing to various circumstances, this ground was re-sold by the purchasers, and preference was given by them to a piece of land on the north side of Cherry Street, west of Third Street, bought of Robert Parrish and Henry Hill. The contract for building was awarded to John Donohue, associated with Edward McKegan, bricklayer. Work began on April 1st, 1782, and the edifice was completed in the following September, at a cost of "eighteen hundred and fifteen pounds (£1815) current money of Pennsylvania;" the corner stone having been laid on Tamuz 6th, 5542—June 19th, 1782, Rev. Mr. Seixas officiating. The dedication ceremonies, which Mr. Seixas also conducted, and some features of which he composed, were held on Friday afternoon preceding the Penitential Sabbath—Tishri 5th, 5542—September 13th, 1782; Jonas Phillips then being President of the Congregation. (15) The President and Council of Pennsylvania were

(15) An interesting historical paper, shedding additional light on this subject is entitled "Mickvé Israel (The First Jewish) Congregation of Philadelphia," written and read by the Rev. Sabato Morais, LL. D., at the first scientific session of the American Jewish Historical Society, held in this city, December 15th, 1892. Dr. Morais's paper is published in its proceedings ("Publications, Number 1") and has been since issued in separate form.

notified in advance of the event in the annexed

"MEMORIAL OF THE JEWISH CONGREGATION OF PHILADELPHIA, 1782. (16)

"We, the President and Representatives of the Jewish Congregation in this City, humbly beg leave to approach his Excellency, the President, his Honour, the VicePresident and the Honourable, the Executive Council of the Commonwealth of Pennsylvania.

"The Congregation of Mikvé Israel (Israelites) in this city, having erected a place of publick worship which they intend to consecrate to the service of Almighty God, tomorrow afternoon, and as they have ever profess'd themselves liege subjects to the Sovereignty of the United States of America, and have always acted agreeable thereto, they humbly crave the Protection and Countenance of the Chief Magistrates in this State, to give Sanction to their design, and will deem themselves highly Honoured by their Presence in the Synagogue, whenever they judge proper to favour them.

"The doors will be open'd at 3 o'clock and the service will continue 'till seven.

"The uncertainty of the day of consecration was the sole cause of having delayed this matter until now, but earnestly hope it will not be thought too late.

"With Prayers to The God of Israel for the Safety of the United States in General and this Commonwealth in particular we are, Gentlemen, most Respectfully and Most devotedly, In behalf of the Congregation,

JONAS PHILLIPS, President
MICHAEL GRATZ,
SOL. MARACHE,
SOLM. MYERS COHEN,
SIMON NATHAN.

[Indorsed.]
Philadelphia, 12th September, 1782."

The receipt of the above communication is thus noted:

"An address from the President and others, representing the Jewish Congregation in this city, praying the countenance and protection of the President and Council of Pennsylvania in their design of erecting a place of public worship in this city was this day received, which, being read, was *Ordered*, To be filed—— Philadelphia, Thursday, September 12, 1782." (17)

The dedication ceremonies of the new Synagogue were of a very imposing character, and Rev. Mr. Seixas, in his Prayer for the

(16) This "Memorial" is taken from "Pennsylvania Archives," (first series) Volume X, Page 731. It was "read in Council and order'd to be filed." In a note, the compiler observes: "The building alluded to in the foregoing, was, no doubt, the first Synagogue erected in this city, on Cherry Street between Third and Fourth,—and which, in 1824, gave place to the present more spacious and more elegant House of Worship. There are now (1854) five Synagogues in this city."

(17) "Colonial Records," Volume XIII, Page 367.

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Government, invoked the blessing of The Almighty on "his excellency, the President, and the delegates of the United States, in Congress assembled; on his excellency, George Washington, Captain-General and Commander-in-Chief of the Federal Army of these States; on his excellency, the President and the honourable members of the General Assembly of this Commonwealth, and all kings and potentates in alliance with North America."

The Synagogue, on Cherry Street, was a one-story structure, with a seating capacity of about two hundred. The Minister's residence was located in the rear. In later years, after the reconstruction and enlargement of the building, the Sexton and his family had quarters in the rear.

The following curious description of the Sacred Shrine is reproduced *verbatim* from Dr. Mease's "Picture of Philadelphia," (August, 1830) under the heading, "Jews":

> "A Synagogue, situated on the north side of Cherry Street, above Third Street. This building is 40 feet in front by 70 feet in depth, being two stories in height, built in the Egyptian Style, of stone from the Falls of Schuylkill.
>
> "The principal entrance is through an elevated door-way, formed with inclined jambs, supporting a large covered cornice, in which are sculptured the *globe and wings*.
>
> "The interior embraces two semi-circular blocks of seats, displaying to the north and south of the *Ark and Altar*. The dome is supported with Egyptian columns copied from the temple at Tentyra, and is formed by semi-circular archivolts, joining a richly pannelled segment, extending over the Ark and Altar.
>
> "In the centre of the dome is a lantern, which gives light to the Altar.
>
> "The Ark is situated in the east side immediately opposite the Altar and is neatly decorated with pilasters, supporting a coved cornice, enriched with the globe and wings, together with a marble tablet, containing the "Ten Commandments" in Hebrew. It is approached by a flight of three steps between cheek-blocks which support two handsome tripods, crowned with lamps.
>
> "The galleries are semi-circular, extending round the north and south sides of the building, and are supported by the columns, which extend to the dome.
>
> "The building was designed by Mr. Strickland."

CHAPTER III.

CONGREGATION MICKVÉH ISRAEL—ITS STRUGGLES FOR EXISTENCE—ORIGINAL MEMBERS—SKETCHES OF REV. GERSHOM MENDES SEIXAS AND OF REV. JACOB RAPHAEL COHEN—SUBSCRIPTION BY NON-ISRAELITES—ADDRESS TO PRESIDENT WASHINGTON AND HIS REPLY.

NOTWITHSTANDING that the membership roll showed an increase, the Congregation often found it difficult to meet its expenses. Appeals were made, and letters were addressed to the Jewish communities in Rhode Island, Lancaster, Cape François, St. Thomas, St. Croix, and Surinam. The salaries, determined even by the standpoint of that period, were small indeed, and more than once individual subscriptions were required to pay the Minister and the Sexton. Yet these were always forthcoming. Not only did the members, as a rule, evince a generous spirit within their own congregational circle, but they contributed to charitable objects, and aided the suffering and the indigent. Their numbers included, as has ever since been the case, men who rose high in the community, and in serving the State and the Nation; men of true patriotism, whose acts tested their devotion to the cause of the young Republic and its elevating institutions.

The original members of the Congregation Mickvéh Israel included the following, many of whom were representative men: Isaiah Bush, Abraham Barrias, Abraham Van Etting, Mayer Solomon, Mayer M. Cohen, Solomon Cohen, Isaac Da Costa, Nunes from the Capes, Samuel Da Costa, Mayer Daiklain, Samuel De Lucena, Barnard Gratz, Michael Gratz, Moses Gomez, Daniel Gomez, Phillip Moses, Samuel Hays, Jacob Hart, Manuel Josephson, Barnueb S. Judah, Isaac Judah, Israel Jacobs, Abraham Levy, Hagima Levy, Isaac H. Levy, Solomon Levy, Jacob Cohen, Ezekiel Levy, Jacob Levy, Henry Marks, Isaac Moses, Solomon Marache, Moses H. Myers, Abraham Henriquez, Joseph Solomon, Isaac Da Costa, Jr., Isaac Madeira, Joseph Madeira, Solomon Marks, Isaac Moses, Sr., Eliezer Sey, Zodak Dormisted, Simon Nathan, Lyon Nathan, Moses Judah, Moses Nathan, Joseph Abendanon, Aaron Levy, Jonas

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Phillips, Cushman Polock, Samuel Alexander, Gershom Seixas, Benjamin Seixas, Haym Solomon, Mordecai Sheftal, Sheftal Sheftal, Barendt Spitzer, Moses B. Franks, Joseph Simons, Michael Marks, Jacob Mordecai, Mordecai M. Mordecai, Jacob Myers, Benjamin Nones, Asher Myers, Moses A. Myers, Abraham Sasportas, Judah Myers, Joseph A. Myers, Abraham Seixas, Mordecai Levy, Michael Hart, Naphtali Phillips, Naim Van Ishac, Naphtali Hart, Lazarus Barnet, Levi Solomon, Joseph Henry, Isaac Abrahams, Myer Hart, Judah Aaron, Solomon Aaron, Isaac Cardoza, Manuel Myers, Colonoms Van Shelemah, David Bash, Reuben Etting, Samuel Israel, Joseph Carpelles, Moses Homberg, Moses Jacobs, Solomon Etting, Moses Nathan, Marcus Elkin, Meyer Hart and Sons, Solomon M. Myers, Samuel Lazarus, Phillip Russell, Jacob Cohen, Ephraim Hart, Henry Noah, and Levy Phillips. (18) Not a few of these, as may be readily perceived from their names, were direct descendants of exiles from Spain and Portugal.

In 1783, Rev. Mr. Seixas and others petitioned the Council of Censors in relation to the oath required of members of the Assembly which included the words "The Scriptures of the Old and and New Testaments were given by Divine inspiration," and that such be the only religious test required of any civil magistrate in this State. They set forth that such an oath and such a test prevented Hebrews from becoming representatives of the people, yet they (the Hebrews), in common with their neighbors of other creeds, had lent assistance to the country and paid their taxes. This communication seems to have called forth no action at the time, but it is known that the sentences complained of were subsequently changed to meet the religious belief and the views of the Hebrews.

Meanwhile, during the incumbency of Rev. Mr. Seixas, Simon Nathan had been elected Parnas, and Haym Solomon served among the "Ma'amad," or Trustees. On the 23d of Shebat, 5544, corresponding with February 15th, 1784, Mr. Seixas wrote to the members stating that he had been re-called to the "Shearith Israel" Synagogue, in New York City, and tendered his resignation to take effect on Rosh Chodesh (New Moon) Nisan, 5544—March 23d, 1784, it being the expiration of his quarter. He thanked all for the

(18) This list is identical with that given in Rosenbach's "Jews in Philadelphia Prior to 1800," pages 22 and 23. It is possible, however, that some names may have been misspelled.

kindness shown him during his ministry, and he invoked God's blessings upon the Congregation.

A few words—and it is to be regretted that more particulars are not at hand—must be said of Rev. Mr. Seixas. He was a native of New York City, and was born on January 14th, 1745. His parents were Isaac Mendes and Rachel (*née* Levy) Seixas. When scarcely more than twenty-one years of age (in 1766), he first assumed ministerial functions in New York City. He was twice married; his first wife being Elkalah Cohen, whom he married about 1770. Their children were: Benjamin, unmarried; Sarah Abigail, who married Israel B. Kursheedt; and Rebecca Mendes, unmarried. Mr. Seixas's second wife was Hannah Emanuel. He had already returned to New York City, after the Revolutionary War, when they were united in marriage on November 1st, 1789. Miss Emanuel (or Manuel) is described in the "New York Journal," of November 2d, 1789, as "a lady endowed with every qualification necessary to render the connubial state happy". (19) The children of this second marriage were: Grace, who married Manuel Judah; David G., (mentioned elsewhere in a separate sketch); Lucia, married Abraham Jonas; Rachel, married Joseph Jonas; Elkalah, married a Mr. Solomons; Joshua; Theodore, J., who married Anna Judah; Henry N.; Selina, married Lucius Levy Solomons; and Myrtilla, who was well known in Philadelphia and highly respected. She wedded William Florance, of this city.

As will have been seen, Rev. Mr. Seixas left New York City, repaired to Stratford, Connecticut, and then came here. On his return to New York he resumed his ministry at "Shearith Israel" Synagogue, continuing until his death, on July 2d, 1816—the fiftieth year of his entrance into office. He was a Trustee of Columbia College continuously from 1787 to 1815, resigning in the latter year. Mr. Seixas, as ample evidences warrant, must have been a remarkably able man, a student, and a patron of learning, besides an efficient "Chazan," adding to the prestige of the congregations before whom he ministered. His second wife survived him nearly forty years, and died in this city, on March 8th, 1856, at an advanced age.

To return to Congregation Mickvéh Israel. A few days after

(19) Quoted by Markens, in "Hebrews in America," page 16.

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Rev. Mr. Seixas had quitted his position, a communication was submitted to the Board of Directors from Rev. Jacob Raphael Cohen, who had been Reader at the Portuguese Synagogues, in Montreal (Canada), and New York City. The writer offered his services for the vacant office. Mr. Cohen was soon after elected Minister, and served uninterruptedly until his death, in September, 1811. He was, it is said, a native of the Barbary States, but came from London, England (where he had married), to Quebec, thence to Montreal, where he became the first minister of the Spanish and Portuguese Congregation "Shearith Israel" (Remnant of Israel) of that city, in 1778. This Congregation, established in 1768, celebrated its one hundred and twenty-fifth anniversary in December, 1893—5654. Mr. Cohen served there several years, and subsequently repaired to New York City, being minister of its Sephardic Congregation from 1782 to 1784, until Rev. Mr. Seixas's return, when he succeeded the latter in this city. (20)

Rev. Mr. Cohen possessed a thorough knowledge of *Chazanuth* (or the intelligent rendition of the services). His wife, Rebekah Luria, was a descendant of a family, some of whose members had suffered martyrdom in Spain during the Inquisition. Mrs. Cohen survived her husband four years, and died in October, 1815.

Rev. and Mrs. Cohen were parents of a number of children, among them, Esther, afterwards the second wife of Michael Hart, of Easton, Pennsylvania. Of their (Mr. and Mrs. Hart's) daughter, Miss Louisa B. Hart, we shall have occasion to speak. Two other daughters of Rev. and Mrs. Cohen were Mrs. Goody (Goodhour) Philips, and Mrs. Furst, wife of Abraham Furst, "Shochet" of the Congregation Mickvéh Israel.

During the period of Rev. Mr. Cohen's pastorate, the Congregation was heavily encumbered, and a subscription among the members was necessary in order to pay expenses and the minister's salary.

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(20) In "The Diary and Letters" of Miss Louisa B. Hart, a granddaughter of Rev. Jacob Raphael Cohen, it is stated that "after four years' residence there, (in Montreal) circumstances induced him (Mr. Cohen) to decide to return to England with his family. Every preparation having been made, they engaged passage, when lo, and behold, the vessel was ordered to New York, the war (Revolutionary, about 1784) being ended, and the troops being required to evacuate that city, the British vessels were ordered there to transport them." Hence, the reason for Mr. Cohen's removal to New York City, and his subsequent election to succeed Rev. Mr. Seixas in Philadelphia.—See "A Memoir of Louisa B. Hart, with extracts from her Diary and Letters," by Mary M. Cohen, in the "Jewish Record," October 11th, 1878, and in a number of succeeding issues of that Weekly.

Another scheme had to be devised to raise the full amount required, and this, in the shape of a legalized lottery, in which there were no blanks, was successful, and the Congregation was once more on a firm standing. The very modest, not to say insufficient, sum of fifty pounds (£50) was the annual salary of the minister, who was also required to act as "Shochet" (he who slaughters animals for Jews' food) and "Mohel" (he who performs the religious rite of circumcision).

The straitened circumstances of the Congregation, or rather the serious condition of its affairs, were painfully manifest at different periods, and appeals for its support came from other quarters, as witness the following circular or petition, and the response with which it met from those, who, though not affiliated with Israelites by the ties of religion, acted as brethren, indeed, and as sharers of the same citizenship with their Hebrew friends :—

"*To the Humane, Charitable, and well-dispos'd People*

"The Representation and Solicitation of the good People of the Hebrew Society in the City of Philadelphia, commonly call'd Israelites—

"Whereas the religious Order of Men in this City, denominated Israelites, were without any Synagogue, or House of Worship untill the Year 1780 when desirous of accomodating themselves, and encouraged thereto by a number of respectable & worthy bretheren of the hebrew Society then in this Place (who generously contributed to the Design) they purchased a Lot of Ground, & erected thereon the Buildings necessary & proper for their religious Worship. And whereas many of their Number at the close of the late War, return'd to New York, Charleston, & elsewhere their Homes (which they had been exiled from, & obliged to leave on account of their Attachment to American Measures) leaving the remaining few of their Religion here, burthen'd with a considerable Charge consequent from so great an Undertaking. And whereas the present Congregation, after expending all the Subscriptions, Loans, Gifts, &c., made the Society by themselves, & the generous Patrons, of their religious Intentions to the amount of at least £2200 were obliged to borrow Money to finish the Buildings & contract other Debts that is now not only pressingly claim'd but a Judgment, will actually be obtained against their House of Worship which must be sold unless they are speedily enabled to pay the sum of about £800—And which from a Variety of delicate & distressing Causes they are wholly unable to raise among themselves. They are therefore under the necessity of earnestly soliciting from their worthy fellow Citizens of every religious Denomination, their benevolent Aid & Help flattering themselves that their worshipping Almighty God in a way & manner different from other religious Societies, will never deter the enlightened Citizens of Philadelphia, from generously subscribing towards the preservation of a religious house of Worship. The subscription paper, will be enrolled, in the Archives of

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their Congregation, that their posterity may know, & gratefully remember the liberal Supporters of their religious Society."

"Philadelphia, April 30th, 1788."

Several eminent names, among numerous others, are attached to this petition. M. Nicholson subscribes five pounds; Jonas Sergeant, three pounds; William Rush, one pound ten shillings; William Bradford, three pounds; Hilary Baker, one pound, two shillings, six pence; B. (Benjamin) Franklin, five pounds; Thomas M'Kean, three pounds; Charles Biddle, three pounds; David Rittenhouse, two pounds. Various amounts are given by others, including "a worthy friend" and some anonymous donors.

The above document, indorsed "Subscription List for the Old Synagogue," is altogether among the most valuable of the many in the possession of the Congregation Mickvéh Israel, and indicates plainly the straits to which it was driven in early years to maintain its existence. Yet, notwithstanding these difficulties, its important position in the community, and the standing of its members are evidenced by the generosity and fellow-feeling displayed by non-Israelites, in contributing towards maintaining the permanence of a Congregation in Israel, in this City of Philadelphia.

During Rev. Mr. Cohen's terms of office, important events occurred in the history of the nation (21), the chief one being the election of General George Washington as first President of the United States of America. In the following year (1790), the subjoined address, prepared in this city, was jointly sent by the Congregation Mickvéh Israel here, and its sister congregations of New York, Charleston, and Richmond:—

THE ADDRESS OF HEBREW CONGREGATIONS

TO THE PRESIDENT OF THE UNITED STATES.

"Sir:—It is reserved for you to unite in affection for your character and person every political and religious denomination of men, and in this will the Hebrew congregations aforesaid yield to no class of their fellow-citizens.

"We have hitherto been prevented by various circumstances peculiar to our situation from adding our congratulations to those which the rest of America have offered on your elevation to the chair of the Federal Government. Deign then, illustrious sir, to accept this our homage.

(21) On July 4th, 1788, the ratification of the Constitution of the United States was celebrated in Philadelphia by a parade, "the clergy of the different Christian denominations with the Rabbi of the Jews, walking arm in arm." This Rabbi was Rev. Jacob Raphael Cohen.

"The wonders which The Lord of Hosts hath worked in the days of our forefathers have taught us to observe the greatness of His wisdom and His might throughout the events of the late glorious revolution; and, while we humble ourselves at His footstool in thanksgiving and praise for the blessing of His deliverance, we acknowledge you, the leader of American armies, as His chosen servant. But not to your sword alone is the present happiness to be ascribed; that, indeed, opened the way to the reign of freedom, but never was it perfectly secure until your hand gave birth to the Federal Constitution and you renounced the joys of retirement to seal by your administration in peace what you had achieved in war.

"To The Eternal God, who is thy refuge, we commit in our prayers the care of thy precious life; and when, full of years, thou shalt be gathered unto thy people, 'Thy righteousness shall go before thee,' and we shall remember amid our regret that 'The Lord hath set apart the godly for Himself,' while thy name and thy virtues will remain an indelible memorial on our minds.

"MANUEL JOSEPHSON." (22)

"For, and in behalf and under the authority of the several congregations aforesaid.

"Philadelphia, December 13th, 1790."

WASHINGTON'S REPLY.

To which the President was pleased to return the following:

"To the Hebrew congregations in the cities of Philadelphia, New York, Charleston, and Richmond.—Gentlemen: The liberality of sentiment toward each other which marks every political and religious denomination in this country stands unparalleled in the history of nations.

"The affection of such a people is a treasure beyond the reach of calculation, and the repeated proofs which my fellow-citizens have given of their attachment to me and approbation of my doings form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgment.

"The power and goodness of The Almighty, so strongly manifested in the events of our late glorious revolution, and His kind interposition in our behalf, have been no less visible in the establishment of our present Government. In war, He directed the sword, and in peace He has ruled in our councils. My agency in both has been guided by the best intentions and a sense of duty I owe to my country.

"And as my exertions have hitherto been amply rewarded by the approbation of my fellow-citizens, I shall endeavor to deserve a continuance of it by my future conduct.

"May the same temporal and eternal blessings which you implore for me rest upon your congregations. "GEORGE WASHINGTON."

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(22) Manuel Josephson is a conspicuous figure in the early annals of this Congregation, being among its first members, and afterwards serving on its Board of Trustees.—See "Colonial Records," Volume XVI., page 489, in reference to "the loan of two small lottery wheels belonging to the State," to be used by the Congregation "for drawing their lottery."

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CHAPTER IV.

JEWS AS PATRIOTS — NON-IMPORTATION RESOLUTIONS — HAYM SOLOMON—GRATZ FAMILY—BENJAMIN NONES—JONAS PHILLIPS AND OTHERS—MICHAEL HART.

HAVING passed the eighteenth century mark in the history of the Congregation Mickvéh Israel, it is meet that we touch upon the careers of some important factors in its establishment, and refer in some way, however brief, to leading men among the Hebrews in Philadelphia, during the early years of the Republic. For public opinion among Jews, and, in a measure, in the general community, has given them a prominent rank, and deservedly so. They heightened the respect for their coreligionists, and by their deeds earned—if they did not all receive—the gratitude of the nation.

A famous document is to be seen to this day in Independence Hall. It is the Non-Importation Resolutions, adopted on October 25th, 1765, and signed by "the merchants and other citizens of Philadelphia." In these resolutions, the signers agree "not to have any goods shipped from Great Britain until after the repeal of the Stamp Act." Among the signatures noticed are those of Benjamin Levy, Samson Levy, Joseph Jacobs, Hyman Levy Junior, David Franks, Mathias Bush, Michael Gratz, Barnard Gratz, and Moses Mordeca[i]. Benjamin Levy was one of the signers of Bills of Credit in 1776. (23) Samson Levy will be referred to later on, as will David Franks, and Michael and Barnard Gratz. Mathias Bush figures in the acquirement of a grant of part of the Spruce Street cemetery, as will be seen hereafter. He and his wife (*née* Tabitha Mears) were parents of Catherine Bush and Solomon Bush. The former married Myer S. Solomons, and their daughter, Arabella Solomons, wedded Zalegman Phillips, whom we shall meet in the course of the present narrative. Solomon Bush attained considerable distinction as a Major and a Lieutenant-Colonel during the American Revolutionary War. [See Our Army Records].

In "Pennsylvania Archives," (first series) Volume III, the

(23) "Journals of the Continental Congress," Volume II.

names of not a few Jews are presented, together with those who took the oath of allegiance to the State of Pennsylvania, between the years 1776 and 1794. In this oath the subscriber declares:

> "I do solemnly and sincerely declare and swear (or affirm), That the State of Pennsylvania is, and, of right, ought to be, a free, sovereign, and Independent State—and I do forever renounce all Allegiance, Subjection, and Obedience to the King or Crown of Great Britain; and I do further swear (or solemnly, sincerely, and truely declare and affirm) that I never have, since the Declaration of Independence, directly or Indirectly aided, assisted, abetted, or, in any wise, countenanced the King of Great Britain, his Generals, fleets, or armies, or their adherents, in their claims upon these United States, and that I have, ever since the Declaration of Independence thereof, demeaned myself as a faithful citizen, and subject of this or some one of the United States, and that I will, at all times, maintain and support the freedom, sovereignty and Independence thereof."

We find these names, among others, appended to this oath of allegiance in 1779: Samuel Lyon, Levy Marks, Henry Katz, Joseph Meyer, Samuel Stern, and Henry Hyneman.

Again, we meet with Jewish names appended to the oath of allegiance to the State of Pennsylvania in 1799.

"As rich as a Jew," that exaggerated saying so often heard, might well have been substituted, in the American Revolutionary period, as well as in our own day, by the remark: "As generous as a Jew." Apt illustration is found in the careers of men who, though of foreign birth, and members of a religious minority, proved more than loyal in times of need. Aaron Levy, (24) Haym Solomon, and others loaned extraordinarily large sums towards the cause of the American colonists in their struggle for independence. But it is Haym Solomon who deserves a golden page in the history of the United States; for his means and his services were always at the disposal of the Government. He aided more than a few statesmen while in distress; he gave plenteously to all; he exhibited a charity and a philanthropy worthy of all praise.

Haym Solomon's name is on the first list of members of the Congregation Mickvéh Israel, and in 1783 he served as a trustee of that religious organization. That he subscribed liberal sums to the worship, goes without saying. But this was a mere fraction of the total

(24) See note 65.

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of his bounty. Haym Solomon was not a native of these parts, having been born in Lissa, on the Prussian side of Poland, in 1740, and descended from Portuguese stock. He came to this country while young, and his patriotism in supporting the colonists found him a prisoner in New York in 1775, while that city was in possession of the British. The sufferings he experienced there, told on him subsequently, notwithstanding that he succeeded in escaping and making his way to Philadelphia. He had acquired wealth as a banker, and this he freely loaned to Robert Morris, as the financier of the Revolution. The cause was assisted by him to the extent of over $350,000.(25) All the war subsidies obtained here from France and Holland he negotiated, and sold them to American merchants at a credit of two or three months, receiving for his commission but one-fourth of one per cent. At a certain time he was banker for the French Government. When Continental money was withdrawn, thereby causing suffering among the poor of this city, Mr. Solomon distributed $2,000 in specie to relieve distress.

Shameful to say, that, notwithstanding all claims, neither Haym Solomon, who died in January, 1785, nor his heirs, have to this day, been reimbursed by a Government that ought long since to have acknowledged its debt to him who proved one of its main supports in the trying days of the Revolution. (26) A long array of recipients of Mr. Solomon's bounty might here be presented. James Madison, afterwards the fourth president of the United States, writes to Edmund Randolph: "I have for some time past been a pensioner on the favor of Haym Solomon." And again: "The kindness of our little friend in Front Street, near the coffee house (Haym Solomon) is a fund that will preserve me from extremities; but I never resort to it without great mortification, as he obstinately rejects all recompense. . . . . To a necessitous delegate he gratuitously spares a supply

(25) The amount has been variously given, and at as much as $600,000 and more. Honorable Simon Wolf, of Washington, D. C., in February 1892, presented a complete and elaborate statement of this question, based upon an inspection of official documents, in an article entitled "Are Republics Ungrateful?" contributed by him to the "Reform Advocate," of Chicago, Illinois.

(26) Mr. Solomon's loan and its accruing interest would now (1893) amount to over $3,000,000. Haym M. Solomon, a son of the philanthropist, and who kept a store on Front Street, vainly endeavored to obtain payment of his just claim, notwithstanding that it was favorably reported to the United States Senate, in 1850. In this report it was said: "Haym Solomon gave great assistance to the government by loans of money, and advancing liberally of his means to sustain the men engaged in the struggle for independence at a time when the sinews of war were essential to success."

out of his private stock."(27) Thomas Jefferson, Arthur Lee, General St. Clair, General Mifflin, Edmund Randolph, Robert Morris, and others, at home and abroad, were assisted by the same generous hand. In fact, Haym Solomon's record was such in which he and his co-religionists as well, have cause for just pride.

The Gratz family possesses an interesting record for several generations. (28) We have hitherto met Barnard Gratz, who, as first president of the—at that time—unorganized Congregation Mickvéh Israel, and, later on, as a member of its Board of Trustees, possessed a truly religious spirit, and labored indefatigably for the weal of his brethren. He and his brother, Michael Gratz, were merchants, and in 1791, were located at 107 Sassafras (now Race) Street. The latter traded with the Indians, and supplied the government with "Indian goods." (29). Barnard was among the signers to the petition for the removal of an objectionable oath of office in 1783. Of the twelve children of Michael Gratz and Miriam Simon, his wife, (a daughter of Joseph Simon, prominent in Lancaster, Pennsylvania), Simon was among the founders of the Pennsylvania Academy of the Fine Arts. It seems that in 1802 he bought the property on the south side of Market Street adjoining Seventh Street on the west side, wherein Thomas Jefferson had apartments, and where he had written the Declaration of Independence in 1776. (30) Simon Gratz's brother, Hyman Gratz, with whom he was associated in business in 1798, became a well known character in the general community, was for many years Treasurer of the Congregation Mickvéh Israel, and was otherwise prominent, as will be shown in a sketch of his career. He was a man of striking figure and handsome countenance. Rebecca Gratz, a sister of the above-mentioned, will also have separate mention in a subsequent chapter. We meet with the name of Jacob Gratz, her brother, among the officers of Mickvéh Israel Congregation,

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(27) See "James Madison," by Sydney Howard Gay, in "American Statesmen" series, pages 24, 25, and 26, wherein Haym Solomon is called "the good Samaritan," who "is still an unfailing reliance."

(28) The name Grätz is said by some to have been taken from a town in Styria, Austria, while others maintain that its origin is to be traced to a city in Posen, Poland. Both Barnard and Michael Gratz, however, were natives of Langendorf, in Upper Silesia, Germany.

(29) See "Journals of the Continental Congress," Volume II.

(30) The question of the exact site of this place was definitely settled by Thomas Jefferson himself, in a letter to Dr. Mease, who wrote "The Picture of Philadelphia," in 1810. Jefferson's letter is dated "Monticello, September 16th, 1825."

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and as a manager and President of the Union Canal Company, in 1824. He also served as a member of the Pennsylvania Legislature. Another brother, Joseph Gratz, figured in social circles, and was secretary of the aforenamed Congregation. The youngest brother, Benjamin Gratz, was a lawyer and served in the War of 1812. He afterwards resided in Lexington, Kentucky, where he died in 1884, at an advanced age.

Benjamin Nones, President of the Congregation Mickvéh Israel, in 1791, and for a number of years thereafter, is another interesting personage of Revolutionary times. A native of Bordeaux, France, he came over in 1777, and afterwards served on the staffs of both General Washington and General Lafayette. As to his courage, while serving as a Private under Count Pulaski, the following letter, originally written in French, dated Charleston, December 15th, 1779, and bearing the signature of Captain Verdier, is a splendid testimony:

> "It is but just that I should render an account of the conduct of those who have most distinguished themselves for bravery in the Legion. I take advantage of the occasion, and with much pleasure, in my capacity of captain of volunteers attached to the suite of General Pulaski, to certify that Benjamin Nones has served as a volunteer in my company during the campaign of this year and at the siege of Savannah in Georgia, and his behavior under fire in all the bloody actions we fought has been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of General Pulaski, as well as that of all the officers who witnessed his daring conduct. For which reason, I have delivered to him this certificate, having been an eye-witness to his bravery and good conduct on the field of battle, and which I make it a duty to certify to, with truth, satisfaction, and pleasure."

Major Nones, some years after the war, was appointed Interpreter of French and Spanish to the United States Government, in this city, at Number 22 Chestnut Street. (31) He filled a similar position on the Board of Health, and was as well a Notary Public for quite a long period. (32) He was active in American politics, and a warm supporter of Jefferson and his principles. The character and individuality of the man may well be gathered from his own words, in a reply to an assailant who attacked him because of his being "a Jew,

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(31) In the Directory for 1825, Benjamin Nones's office address is given at Number 10 Chestnut Street, and his residence at 112 South Front Street.

(32) John Hill Martin's "Bench and Bar."

a Republican, and poor." Mr. Nones, in his reply, glories in his Judaism, and declares that he has no desire to change either his religious or his political feelings and opinions. "I am a Jew," he says, "and, if for no other reason, for that reason am I a Republican." He valiantly defends his people, and shows that his poverty might have arisen from a scrupulous honesty. Mr. Nones's letter, published in "The United States Gazette," was marked by elegance of style, and at the same time crushing sarcasm and convincing argument. [See further reference to Major Nones in our Army Records].

Hayman Levy and Daniel Gomez (the latter who came here during the British occupation of New York) were prominent in Congregational affairs. Mr. Levy, more than once during Revolutionary times, loaned sums to the government. In fact, the name Levy is often met with in the annals of that period, as we shall have occasion to notice. Mr. Gomez's descendants have been important factors in the New York Jewish communities, and, like their sire, bear an enviable reputation. Solomon Marache, also an active worker and an earnest upholder of Judaism, deserves mention. He served as a trustee of Mickvéh Israel, and bought property in this city. Isaac Moses, who was largely instrumental in the permanent organization of the same Congregation, in 1782, (whose President he became) and in the purchase and erection of a suitable Synagogue, had also come here from New York. He evidenced his devotion to the American cause by a contribution of three thousand pounds (£3000) to carry on the war against Great Britain. On removing to the City on the Hudson, he became noted as a merchant, and was among those who first established the Bank of New York. Simon Nathan, President of the Congregation from 1783 to 1791, must not be forgotten; for his active participation in religious and communal affairs inured to the welfare of his coreligionists. The name of Samuel Lyon (previously mentioned) is found among those appointed signers of Bills of Credit of the United States in 1779. (33)

Jonas Phillips, father of Naphtali and Zalegman Phillips, was Parnas of Mickvéh Israel in 1782, as were his sons in after years. Of Spanish descent, he was born in a town near Aix-la-Chapelle, in Rhenish Prussia, in 1736. He early repaired to London, England;

(33) "Journals of the Continental Congress," Volume V.

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subsequently to Charleston (South Carolina), New York City, and Philadelphia. In 1762, he married Rebecca Machado, daughter of Rev. David Mendes Machado, of the Spanish and Portuguese Congregation Shearith Israel, New York City. Mr. Machado, who was a native of Portugal, had married Zipporah Nunes. (34) Mr. Phillips was made a freeman of the City of New York in 1769. He removed to Philadelphia in 1774, and then resided here for a lengthy period. His prominence in the Congregation has been seen. He was no less concerned in public affairs. On September 7th, 1787, he petitioned the Federal Convention in relation to the removal of the obnoxious Test Oath in Pennsylvania, which discriminated against his brethren, and those who did not subscribe to Christian doctrines. According to a statement, Mr. Phillips was an auctioneer. In 1785 he was located on Market Street, between Second and Third Streets. He joined the Masonic Order, and is said to have been at one time a merchant at Plymouth, Montgomery County, Pennsylvania. Mr. and Mrs. Phillips were blessed with an offspring of some sixteen or seventeen children. Portraits in oil of both father and mother are in possession of Miss Emily Phillips, their granddaughter. Jonas Phillips is a genuine type of the old school. His handsome face betokens the true gentleman and ardent patriot he always proved to be, and his dress is in accordance with the style in vogue. His wife is a true specimen of a "Sephardi," and, were it not known, might be mistaken for a belle of sunny Andalusia. Mr. Phillips died in New York City, on January 28th, 1803, aged sixty-seven years. A rhythmical inscription in English on his tomb (presumably in the old cemetery of the Spanish and Portuguese Congregation Shearith Israel, on New Bowery—Oliver Street—in the city mentioned) is somewhat novel, and refers to his early loss. A picture, worked in different materials, represents his widow sitting at his tomb, and near by a small child. His wife survived him, according to a statement, twenty-eight years, and died at the age of eighty-seven years. Jonas Phillips's descendants attained a still broader reputation in this city, and beyond the sphere of the Jewish community.

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(34) Rev. Mr. Machado's widow is said to have married Israel Jacobs, known by the rather uncomplimentary title of "Daddy Jacobs." He is evidently the same Jacobs who was elected to the Assembly of Pennsylvania in 1771, and who served as a member of Congress from this State in 1791-1793. [See reference to him under "POLITICS."]

We meet with the name of Benjamin Cohen, as Attorney-General, and as a new member of the Provincial Council of Pennsylvania, as early as in 1755. (35) Benjamin Vanleer is mentioned among physicians and surgeons in this city "soon after the peace of 1783," and his residence (given in order to show a suitable location for medical practitioners in those times) was on Water Street, between Race and Vine Streets. (36)

As to Philip Moses Russell, born about 1745, and an ancestor of the Nathans family, official records, at Washington, D. C., show that at the commencement of the American Revolutionary War he resided in Germantown (now a suburb of Philadelphia). After the British occupied Philadelphia he became Surgeon's Mate to Surgeon Norman, temporarily attached to the Second Virginia Regiment, commanded by Colonel Robinson. He held other positions in the Army, but his war papers were destroyed in a fire in 1811. It is known, however, that he was with the Army when it went into winter-quarters at Valley Forge, in 1777–1778. On his resignation in 1780, he received "a letter of commendation from General Washington, for his assiduous and faithful attention to the sick and wounded." On November 2d, 1776, Mr. Russell was married to Esther, daughter of Rev. Mordecai M. Mordecai, of New York, formerly of Philadelphia. The ceremony was performed at the residence of Jonas Phillips, in the latter city. Mr. Russell died on August 11th, 1830.

Samuel Hays, Mark Prager, Jr., Isaac Franks, and Michael Prager are named in the earliest list of subscribers to the Chestnut Street Theatre, in 1792.

Michael Hart, a respected merchant of Easton, Pennsylvania, was a widower when he married Esther Cohen, a daughter of Rev. Jacob Raphael Cohen, second Minister of the Congregation Mickvéh Israel. Mr. Hart was a native of Germany, but, on the maternal side, was descended from an Abarbanel, of Gibraltar. Of the sons and daughters of this household, Naphtali, Mordecai, Hyman, Abraham Luria, Samuel, Barnet B., Hannah, and Louisa B. are mentioned. Of these, Abraham and Louisa were best known. The Harts were, both on the father's and on the mother's side, "Cohanim" (Priests) *i. e.*, descendants of Aaron. Of Michael Hart, the father, it is said

(35) "Colonial Records," Volume VI.
(36) Watson's "Annals of Philadelphia," Volume II.

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that on a certain occasion Washington lunched with him. The fact is thus recorded in Miss Louisa B. Hart's "Diary":

> "Let it be remembered that Michael Hart was a Jew, practically pious, a Jew reverencing and strictly observant of the Sabbath and Festivals; dietary laws were also adhered to, although he was compelled to be his own 'Shochet' (he who slaughters animals for Jews' food). Mark well that he, Washington, the then honored as 'first in peace, first in war, and first in the hearts of his countrymen,' even during a short sojourn became for the hour the guest of the worthy Jew."

Miss Hart afterwards preserved, with care, the chair then occupied by Washington at her father's home, and the Rev. Dr. Morais remembers distinctly having seen this at the lady's residence. Mrs. Hart, the mother, who survived her husband, was a most estimable lady, and rendered conspicuous services in charitable walks. She was born in England in 1769, but crossed the Atlantic with her parents at the age of twelve years. She was among the earliest managers of the Female Hebrew Benevolent Society, and continued active therein until December, 1849, when advancing age obliged her to withdraw. Her ennobling influence, however, was felt in the circles of the community, until her death, on May 2d, 1855, at the age of eighty-six years. (37)

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(37) Miss Mary M. Cohen in her "Memoir of Louisa B. Hart" refers to many endearing traits of Mrs. Esther Hart.

CHAPTER V.

INTERESTING CHARACTERS IN REVOLUTIONARY TIMES—ISRAEL ISRAEL NOT A JEW—DAVID FRANKS AND HIS FAMILY—REBECCA FRANKS—OTHERS—MOSES AND SAMSON LEVY.

THUS, it is seen, Hebrews had no small share in events of the Revolution. In fact, the history of that period and of years prior thereto is dotted with names, some of which, however, have led historians astray. That individuals bearing such striking surnames as "Israel" and "Isaacs," could have been members of any other race but that of the Jews seems strange, indeed. Yet, curious enough, while we meet with such as "Brown"(38) and "Smith" among the ancient stock, "Jacob Isaacs" and "Israel Israel" seem unable to determine by their names, their ancestry, or their religion. In fact, Jacob Isaacs is mentioned as a member of the sect of Mennonites, some of whom emigrated to this country, and settled in Germantown (in the suburbs of Philadelphia) in 1686; Jacob Isaacs having been a purchaser of 161 acres of land in Germantown. Abraham Tunes was also among these settlers in Germantown, though no evidence is at hand to justify the assumption that he was a Jew.(39)

Another curious name is "Jehudi" Ashman, whose likeness, painted in oil, is suspended from a wall of the office of the Pennsylvania Colonization Society.

But a far more remarkable instance is that of Israel Israel. This name has furnished writers with a patriotic subject. The story of Israel Israel's narrow escape from death after the Battle of Brandywine, in September, 1777, is thrilling. The British forces were, soon after that battle, in possession of Philadelphia. Israel Israel's mother and family were located here, and shared the sufferings and privations resulting from the state of affairs. The son, hearing of their distress, sought to relieve them, and wended his way on foot on

(38) Saul Brown is mentioned as having been Minister of the Synagogue in New York City, about 1695, and for some years.—See Markens's "Hebrews in America," page 10, and Daly's "Settlement of the Jews in North America," pages 24–25, and 27–28.

(39) See Watson's "Annals of Philadelphia;" also "The Settlements of Germantown," by Samuel W. Pennypacker, in "Pennsylvania Magazine of History and Biography," Volume IV.—1880.

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the road from Wilmington (Delaware) to this city. A Tory acquaintance had given him the British countersign, and he was thus enabled to pass the guard and arrive at the family home, only to find British soldiers quartered there. His brother Joseph, who served in the Continental Army, had come on a secret visit, and in a few hours Sir William Howe's soldiers were hunting him. He, however, made his escape. But his brother, Israel, on returning to Wilmington, was betrayed by the same man who had given him the countersign. He was arrested, together with his wife's brother. Explanations as to the reason of his visit to succor his family were useless, and, as a member of the Committee of Safety, he was in even greater peril. Israel and his companion were carried on board the frigate "Roebuck," lying in the Delaware, within sight of his farm at Wilmington. Both men were very harshly treated, and Israel's admission that he owned cattle, which, he said, he "would sooner drive as a present to General Washington than receive thousands of dollars in British gold for them," caused the British General to order his soldiers to seize upon and destroy Mr. Israel's cattle. Mrs. Israel (*née* Hannah Erwin) was then only about nineteen years of age. With the aid of a young boy she drove away the flock in spite of the bullets whizzing around them, and not one of which, through God's protection, touched them. The cattle were all left unharmed. Meanwhile, Mr. Israel's life was in danger. He was tried, and being informed that a Lodge of Free Masons was to be held on board the vessel on which he was imprisoned, he, at a favorable opportunity, gave the Masonic sign to the officers in charge. Instantly a change came over his captors. The witnesses against him were rebuked and he was forthwith released bearing presents to his brave wife.

Mr. Israel was a native of Pennsylvania, and was born October 20th, 1746. At the age of manhood he repaired to the Island of Barbadoes (West Indies) where he amassed riches. He married Hannah Erwin, September 7th, 1775. He became High Sheriff of Philadelphia in 1800–1803, and served as Grand Master of the Masonic Order in Pennsylvania in 1802, and again in 1804. He died on March 17th, 1822.

The above narrative, in so far as it concerns Mr. Israel's participation in the American War of Independence, is found both in Lossing's "Pictorial Field-Book of the Revolution," and in Mrs.

Elizabeth F. Ellet's "Women of the Revolution."(40) It is unquestionably interesting; but, unfortunately, the character treated was neither a Jew, nor the son of a Jewish mother—despite his doubly Biblical name. Mr. Israel's descendants to this day are found in Philadelphia and Washington, D. C., and the writer has succeeded in tracing them. Information given leaves no doubt that, originally, the family *was* Jewish; perhaps of Dutch extraction, but no clue is at hand that can trace its origin. Mr. Israel's father, Michael Israel (whose place and date of birth are not known), married Mary J. Paxton, and of their children one, who died in infancy, was interred in the cemetery of an Episcopal Church. Three, however, are specially mentioned (and, what is more peculiar, Biblical names are preserved), viz.: Israel, Abigail, and Joseph. Descendants of the last-named reside in this city, and Joseph Israel's sword is in possession of the Historical Society of Pennsylvania. He had been a Grand Mason in New Castle, Delaware.

We have been enabled to give these statements for the first time, else many an incident might tend to strengthen the impression that has been hitherto conveyed as to Israel Israel being a member of our race. As recent as June 24th, 1882, Honorable Thomas Clayton, in an address on "The Grand Masters of the Grand Lodge of Pennsylvania," delivered before the Grand Lodge, referred to Past Grand Master Israel as an "Israelite in whom there was no guile." Apparently, nothing could be more convincing. But this observation is disproved by the inscription on Israel Israel's tombstone, which stands in South Laurel Hill Cemetery, near the division line of Fairmount Park, and which inscription settles the question beyond all dispute: "A Christian patriarch, firm in the faith," and other words of a still more emphatic character, could not be found on the memorial stone of any Jew. (41) A portrait of Israel Israel hangs in the Grand Master's room of the Masonic temple, Philadelphia. His clean-shaven face is indicative of a foreigner rather than of a native, yet it is not indisputedly Jewish. His dress—somewhat of

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(40) See in latter work, article, "Hannah Erwin Israel," Volume I., pages 155–167. Mrs. Ellet, the author of "Women of the Revolution," has been mentioned as a daughter of Israel Israel. She is mistaken for her cousin, Mrs. Charles Ellet (*née* Mary Israel).

(41) This inscription is given in full in "The Keystone" (Philadelphia) December 17th, 1892. Mrs. Israel died on November 4th, 1813, and her husband is, "at his own request," interred beside her.

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the style among Quakers—was common to many, not exclusively of that sect, in his days.

Thus much of this story which relates to a man who "was of Jewish extraction, but was *never* a Jew" (the words of a descendant are quoted); nor is there evidence to warrant the statement that he was a Quaker, but it is more than probable that he was connected with the Protestant Episcopal Church. (42)

But now to a character of whose doings in American Revolutionary times particulars are afforded, and whose family occupied an influential station in social circles. David Franks was of Jewish parentage and of Jewish birth; he being a son of Jacob and Abigail Franks. His father, a well-known New York merchant, died in January, 1769. David Franks, after coming to Philadelphia, joined the Congregation Mickvéh Israel, but he was lax in his adherence to Judaism, and married outside the pale of his religion. His business and social prominence contributed to his importance in the general community. In 1748 he was a member of the Pennsylvania Assembly. He was a subscriber to the City Dancing Assembly and similar institutions of his time, and his wife (*née* Margaret Evans, daughter of Peter Evans, Esquire, for many years Registrar of Wills, Philadelphia), is mentioned among the "Philadelphia fashionables" of 1757, or thereabouts. David Franks took sides with the British, and remained a Royalist—a circumstance hardly to his credit. In 1775 he was permitted to furnish food and provisions to prisoners at Reading, Pennsylvania, and in 1776 he was "agent to the contractors for victualling the troops of the King of Great Britain." In 1778 he was forbidden to provide food as Commissary for British prisoners within the jurisdiction of the United States, and was arrested for evading a law, and for being "inimical to the American cause," but was soon released. In October, 1780, he was again arrested on suspicion of being an enemy "to the American cause," and after being confined in the new prison for a brief period was ordered not to "return again to any of the United States during the continuance of the present War." He subsequently (in the same month) received a pass "for himself,

(42) There are two references to an Israel Israel, in "Colonial Records," Volume XV., pages 240 and 623. In the first instance he is allowed forty-two pounds for certain expenses, and in the other he becomes a Surety for an official. His occupation is given as that of an Innkeeper.

his daughter (Rebecca), one man and one maid servant" to go to New York. An extension of time and other favors were afterwards allowed him. (43) His adherence to the British side, in the struggle of the American colonists for Independence, caused the subsequent confiscation of his property.

It has been maintained that David Franks forswore the Jewish religion, and this story has gained considerable currency in view of his marriage. The date of his death has also been disputed, some holding that it took place before the concluding decade of the eighteenth century. (44) Fortunately, an official document has come to light, and this completely refutes both of the above-mentioned statements. It reads thus: (45)

UNITED STATES :
DISTRICT OF PENNSILVANIA : SS

On the 26th Day of December in the Year of our Lord 1792 Before me Richard Peters Judge of the District Court of the United States in & for the Pennsilvania District came David Franks of the City of Philadelphia Gentleman & being duly sworn on the five Books of Moses (he being a Jew) doth depose & say That he from his Youth always understood & believed & was so informed by his Parents Jacob & Abigail Franks that there was a Difference of near Twenty Months between the Ages of this Deponent & his Sister Phila Franks who intermarried with the late Oliver DeLancey deceased he this Deponent having been born on the 23rd Day of September 1720 & his said Sister Phila on the 19th Day of June 1722.

SEAL

That this Deponent is not only well informed on this Subject by the general Reputations & Belief of the Family but has in his Possession a Copy of the Entry made by his said Father in the Family Bible of the Age (among others of the Children of his said Father) of his said said [*sic*] Sister Phila—That the Entry of the Birth of his said Sister is made in the English Words following "Phila born 19" June at 6 O clock P M Tuesday 1722 Tamuz "15th 5482" to to these are added in Hebrew her Name & the Month & Year of her Birth. That he was present when Gershom Seixias [*sic*] copied the Entries of the Names & Times of Birth of the Children of the said Jacob Franks out of the Family Bible

(43) See "Journals of the Continental Congress," Volumes I. and IV.; and "Colonial Records," Volumes XI., and XII., where the case of David Franks is discussed in detail.

(44) David Franks resided in Philadelphia, at the corner of Lodge Street (between Chestnut and Walnut Streets) and Second Street, opposite the old Slate Roof House, once the home of William Penn.—See "Philadelphia Society One Hundred Years Ago," by Frederick D. Stone, in "Pennsylvania Magazine of History and Biography," Volume III.—1879.

(45) We are indebted for this copy of the original document to Honorable Simon W. Rosendale, ex-Attorney-General of the State of New York. The document is preserved in the archives of the State of New York, at Albany.

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which this Deponent compared with the original Entries & and on his Oath declares them to be just & true.

DAVID FRANKS;

Sworn & Subscribed:
26th December 1792:
Before
RICHARD PETERS

As will have been noticed in the foregoing document, Phila Franks, sister of David Franks, married Oliver de Lancey, who became a General in the British Army, and served in the wars with France and with the American Colonists. Moses Franks, a brother of David Franks, finds mention in correspondence which led to suspicion concerning the latter's loyalty to the Colonists, and his arrest and imprisonment, as already noted. Moses Franks is also referred to among Americans who completed their legal studies in London in 1774. David Franks's children were four in number, *i. e.*, Abigail, who married Andrew Hamilton of "the Woodlands," and once Attorney-General of Pennsylvania; Jacob; (46) Mary or Polly, who was unmarried, and Rebecca, who became the wife of Lieutenant-Colonel, afterwards General, Sir Henry Johnson, of the British Army, who was defeated and captured by General Wayne at the Battle of Stony Point.

It is of the last-named daughter that the social annals of this epoch have much to tell. She ranked with the society "lights" of that time. Brilliant, witty, attractive, gifted with quickness of comprehension, repartee, and withal a winsome presence, there is little wonder that she outshone others in the fêtes and the social gatherings of her days; notably, in the much-talked of "Meschianza," or "Mischianza" (an Italian word signifying "a medley" or "a mixture," and applied to an entertainment or a series of entertainments) given at Philadelphia, and on the Delaware River, on May 18th, 1778, by British officers to Sir William Howe, before his return to England. A tournament between the "Knights of the Blended Rose" and the "Knights of the Burning Mountain," was an interesting feature. Each Knight had his lady; Lord Cathcart, of

(46) It is said that a son of David Franks (Jacob is the only son mentioned) became a member of the British Parliament.—See Markens's "Hebrews in America," page 73.

"the Blended Rose," represented Miss Auchmuty; and Captain Watson, of "the Burning Mountain," Miss Franks, who was decked out in dazzling attire, bespangled with ornaments, and is spoken of as "one of the most striking figures in this brilliant assemblage." (47) It was at a ball given by British officers in New York City, when Sir Henry Clinton, their General, requested the band to play "Britons, Strike Home!" that Rebecca Franks exclaimed: "The Commander-in-chief has made a mistake; he meant to say: 'Britons, *go* home!'" On another occasion, Lieutenant-Colonel Jack Stewart, of Maryland, who served in the Continental Army, called on Miss Franks, wearing a scarlet coat. He remarked to her: "I have adopted your colors, my princess, the better to secure a kind reception; deign to smile on a true knight." To this the lady did not reply, but, addressing her friends around her, exclaimed: "How the ass glories in the lion's skin!" It is said that General Howe was "in the habit of tying his horse before David Franks's house, and going in to have a chat with the ladies, and probably to enjoy a laugh at some of Miss Rebecca's spirited sallies. Although the beautiful Jewess (as she was called) shared the honors of belledom with fair Willings and Shippens, no person seems to have disputed her title to be considered the wit of the day among womankind." What a pity that such a charming and versatile woman should have inherited, as it were, a preference for the British. She appears to have recognized this, when she exclaimed in 1810: "Would to Heaven, I, too, had been a patriot!" (48)

Colonel Isaac Franks, an officer in the Revolutionary Army, and an Aide-de-Camp to General George Washington, was a cousin of Rebecca Franks. [His military record is given elsewhere.] He married Mary Davidson, and their son was Judge (probably Mayer Isaac) Franks, of the Supreme Court of Pennsylvania. Colonel Franks rented his house in Germantown to President Washington in

(47) This fête or "Meschianza" was presented on a scale of magnificence and brilliancy rarely equalled in those days, and its reading forcibly calls to mind the days of chivalry.—For a detailed and an entertaining description the reader is referred to the article, "Rebecca Franks," in "The Women of the Revolution," by Elizabeth F. Ellet, Volume I.—pages 178–188.

(48) As to Rebecca Franks, compare Mrs. Ellet's "Women of the Revolution," as above cited; Rosenbach's "Jews in Philadelphia Prior to 1800," pages 13–16; Markens's "Hebrews in America," pages 71–73; "Philadelphia Society One Hundred Years Ago," by Frederick D. Stone; and "Through Colonial Doorways," by Anne Hollingsworth Wharton.

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1793. He was Prothonotary of the Supreme Court of Pennsylvania from 1819 to 1822. (49)

Colonel David S. Franks, a nephew of David Franks, was also attached to the Continental Army. He had an interesting, though checkered, career, as will be shown in a separate sketch. [See our Army Records.] (50)

Almost as important in the annals of those days were the Levys—Moses, Samson, and Hetty. Moses Levy was recognized as one of the lights of the Philadelphia Bar to which he was admitted in 1778, having then passed his twenty-first year. He possessed "the highest legal attainments," and "most persuasive eloquence." (51) As a judge—though his abilities were best asserted as a lawyer—he is mentioned among those who were ornaments to the Bench. When a barrister, he was counsel in many important cases, some of which have come down to us. At one time he "applied to the Court for a rule to show cause why a new trial should not be granted. His application was in these words: 'I move, your Honors, for this rule, on the ground that John Hunt was admitted as a witness for the gaining party. I suppose your Honors know John Hunt—everybody knows John Hunt.' The rule was allowed."(52) Mr. Levy's office was at 311 Chestnut Street, and his residence was on the north side of Chestnut Street below Eighth Street, now occupied by the Washington Hotel. (53) He sold a house at 104 (now 308) Chestnut Street to the Bank of North America (the first Bank in the United States) for $10,000. He became Recorder of Philadelphia in 1802, and served until 1822, in which year he was commissioned Presiding Judge of the District Court of this City and County, and sat in that Court from December 18th, 1822, to March 21st, 1825. His record was brilliant. He also served as a member of the Pennsylvania Legislature, a Trustee of the University of Pennsylvania,

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(49) See J. Hill Martin's "Bench and Bar," page 25. Colonel Isaac Franks is said to have asisted in founding the Spanish and Portuguese Synagogue, at Montreal, Canada, in 1768. His nephew, Jacob Franks, established trading posts in the Hudson Bay Territory. Abraham Franks, another member of the same family, resided in Montreal, Canada.

(50) A statement has it that David S. Franks was at one time (in 1791) Assistant Cashier of the Bank of North America, in Philadelphia. This statement lacks foundation, as no such name is found in the records of that Bank.

(51) See "The Forum," by David Paul Brown.

(52) See "Anecdotes of the Bench and Bar," in "The Forum."

(53) In the Philadelphia Directory for 1825, Moses Levy is located at 221 Chestnut Street.

(which he had entered as a student in 1772), and filled other responsible positions alike acceptably. (54) He died on May 9th, 1826.

As prominent and a more eccentric personage was Moses Levy's younger brother, Samson Levy. And this circumstance is our only excuse for introducing him here, as his desertion of the faith of Israel and conversion to the Protestant Episcopal Church was an act for which no explanation is offered, nor could any explanation atone for what is so utterly condemnable. Samson Levy's eccentricities, however, rendered him a favorite with bench and bar. Born in 1761, he studied law with his brother Moses, and was admitted to practice in 1787. In the language of a writer, "his manner of speaking was so energetic, and his voice so agreeable, that the uninitiated considered him—to borrow a figure from his name—'the very Samson of the bar.' His off-hand speeches were perfect gems; there was never anything like them; they flashed, sparkled, and corruscated in every direction, but in that of the cause; and sometimes, even, from his diffusive and erratic course, he would, when, of course, he could not help it, touch for a moment, though but for a moment, the essential points in controversy. . . . ." In social or convivial intercourse, Mr. Levy was equally amusing.

Mr. Levy's education was imperfect; but he was, nevertheless, always ambitious of the society of literary men, where, from his excellent manners, good temper, and merriment, he was ever welcome. (55) His career at the Bar has given origin to a fund of anecdote, amusing—not to say ludicrous—which, in many instances, might not be calculated to heighten the opinion of the legal profession. The species of quackery (the term is justified by the circumstances resorted to) employed by Mr. Levy in conducting cases, proved very humorous, indeed; but surprise at his boldness might be mingled with the merriment his actions aroused. On a certain occasion he was counsel in a Marine case; the opposing side being represented by Mr. Alexander James Dallas. It was readily noticed that Mr. Levy's client had "no case," and after argument by Mr. Dallas, the opposing attorney was called on to answer him. With the utmost confidence, Mr. Levy arose and remarked:

(54) See J. Hill Martin's "Bench and Bar," and Rosenbach's "Jews in Philadelphia Prior to 1800."

(55) See Brown's "Forum."

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"Mr. Dallas is not familiar with maritime law, your Honor, and he has made some egregious mistakes in his views of the case, which I should not like publicly to expose in a crowded court-house, but if my learned friend will allow me a moment's private interview, I will convince him of his error." The two attorneys retired, and Mr. Levy then conceded the case to Mr. Dallas.

There are evidences of extortionate charges made by Mr. Levy, notwithstanding that his practice brought him six or seven thousand dollars annually. He is said to have affected literary ability, without possessing it, and more than a few were the occasions, when his shrewdness and wit may have led others into an exaggerated notion of his acquirements. One of the best stories told at his expense was that of a complicated will he was asked to examine, the request being made by an individual who stated that he would pay liberally for a professional opinion thereon. Mr. Levy handed the will to his students to unravel its difficult points, and on the strength of the promise of a large fee, invited them to a sumptuous repast. The work had been done, and when the client returned, Mr. Levy read the legal paper with a complaisant air. It pleased the man. He laid a note—whereon the figure one (1) could be seen—on the lawyer's table and withdrew. Imagine Mr. Levy's surprise on unrolling the note to discover that it was not $100, but $1. There was a mistake he thought, and straightway his students were despatched in every direction after the man. But he was not found, and soon after it leaked out that the affair had been a contrivance of the students themselves, for which Mr. Levy paid dearly. Once he was about to argue a case in New Jersey, but the Court informed him that practice was denied to all who were not formally admitted to the Bar of that State. "I beg your pardon," he said, "I was not aware of it; but, by way of mending the matter, I will ask some of my learned brethren here to move for my admission at once." The Court then reminded him that it was necessary he should be first examined as to his competency. "Certainly," said Mr. Levy, "by all means. I am perfectly ready to submit to your rule, with one proviso, which seems to me to be perfectly reasonable, which is this, that I shall first be allowed *to examine the Court*, in order that I may ascertain *whether they are competent to examine me.*" At another time, he disclaimed having received any fee for his services in a certain case, whereupon his client, suspicious of his attorney's

action, quietly stepped up, and, in the midst of Mr. Levy's speech, put a $10 note in his hand. Mr. Levy scarcely paused in his remarks, but, as if it were a part of his argument, observed: "And, suppose, gentlemen of the Jury, I have received a fee, is the fact of a fair and honorable compensation for my services to deprive my client of his rights, or of the benefit of my argument?"

Here are some odd specimens of Mr. Levy's utterances: He termed a certain case a "hydrant sucking into its destructive vortex, all the consequences that belonged to it." On another occasion he exclaimed: "Behold here, gentlemen . . . . the enormity of this man's offence stares you in the face with gigantic strides." Again: "I read this to amplify my remarks on the Court, to a point." "I maintain, may it please this Honorable Court, that in every well regulated society, justice is to be dispensed with throughout the land." "The idea of a purchase, in its fair and simple meaning, is the right to an article of which it forms the subject of a contract." "Theories are the shackling abstruse matters, which are as different as possible from the matter in hand." (56)

Well—we scarcely think the statement will be gainsaid that Samson Levy was an unique and curious compound of wit, shrewdness, and courage; elements that seem to have rendered him successful, if they did not add lustre to his character, or contribute to the elevation of the Bar. Mr. Levy was among the incorporators of the Pennsylvania Academy of the Fine Arts. In social circles, he was none the less known, being of an affable, courteous manner, but, at the same time, sharp, satirical, and caustic in his remarks. He died on December 15th, 1831.

A brother of Moses and Samson Levy, whose name, strange to say, is not given, is described as "a lawyer of considerable celebrity."(57)

Samson Levy and his sister, Hetty, belonged to the City Dancing Assembly of their time. Of his sister, we find the following very curious description in the "Journal of William Black, 1744:"(58)

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(56) Brown's "Forum" abounds in anecdotes and reminiscences of Samson Levy, and other lawyers of his time.

(57) See "The Germantown Road and Its Associations," by Townsend Ward, in "Pennsylvania Magazine of History and Biography," Volume I.—1877.

(58) The full title of this "Journal" is too lengthy to be given here. It is inserted in "The Pennsylvania Magazine of History and Biography," Volume I.—1877. Events are referred to, also subsequent to the date given—1744. The story narrated is reproduced in the work, "Through Colonial Doorways," hitherto mentioned.

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"In the evening, in Company with Mr. Lewis, and Mr. Littlepage I went to Mr. Levy's, a Jew, and very Considerable Merch't; (59) he was a Widdower. And his Sister, Miss Hetty Levy, kept his House. We staid Tea, and was very agreeably Entertain'd by the Young Lady; She was of the middle Stature, and very well made her Complection Black but very Comely, She had two Charming Eyes, full of Fire and Rolling; Eye-Brows Black and well turn'd, with a Beautiful head of Hair, Coal Black which She wore a Wigg, waving, in wanting Curling Ringletts in her Neck; She was a Lady of a great Deal of Wit, Join'd to a Good Understanding, full of Spirits, and of a Humour exceedingly Jocose and Agreeable. We took our leave and came away well satisfy'd with the Ladies' Company."

The reader has now, perhaps, obtained an insight into certain events, customs, and ways of Revolutionary times, sufficient to warrant us in proceeding with what are more distinctly matters of history pertaining to the Jewish community, in this City of Philadelphia.

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(59) It seems strange that if Samson Levy is meant he should be termed "a merchant." The character of the statements in general, may lead to the conclusion that there was a considerable tendency to the free use of terms—regardless of their meaning—in those early days.

CHAPTER VI.

AFFAIRS IN CONGREGATION MICKVÉH ISRAEL—REV. EMANUEL NUNES CARVALHO—REV. ABRAHAM ISRAEL KEYS—A NEW SYNAGOGUE—PARNASSIM OF THOSE DAYS—REV. ISAAC LEESER.

THE Nineteenth Century has proved, in some respects, as eventful in the annals of the Congregation Mickvéh Israel, as the eighteenth was noted for celebrated laymen in different spheres of activity. The demise of Rev. Mr. Cohen, in September, 1811, left the ministry vacant four years; his son, Mr. Abraham Hyman Cohen, acting meanwhile as Reader at the Synagogue. On October 29th, 1815, the Congregation elected Rev. Emanuel Nunes Carvalho as its religious guide. Mr. Carvalho attained considerable eminence through his abilities. He was a native of London, England, born November 13th, 1771. Possessing natural talents, he rapidly acquired knowledge. First following mercantile pursuits in London and in Liverpool, he subsequently yielded to the requests of friends, and became minister of the Jewish Congregation at Bridgetown, in the Island of Barbadoes, in 1799. He there studied diligently and gained the knowledge of several languages, which he afterwards taught in New York. Though an Englishman, he was an ardent advocate of Republicanism, and maintained his views, notwithstanding possible hazards. In 1806 Mr. Carvalho came to New York City, and was later on minister of the "Beth Elohim" (House of God) Congregation, in Charleston, South Carolina. In Philadelphia, his labors afforded evidence of his energy and studious ways. He wrote a Key to a Hebrew Grammar; he was a fluent writer and skilful penman, and otherwise attained distinction by his scholarship. He died on March 20th, 1817. (60)

Then another gap followed in the ministry of Mickvéh Israel, the position being without a regular occupant until 1824. During the

(60) The name of E. Nunes Carvalho is found in the list of ministers of the Congregation "Shearith Israel," of New York City, but the date of his ministry there is not given.—See Markens's "Hebrews in America," page 20. Mr. Carvalho's wife survived her husband over fourteen years, and died in this city, in June, 1831. She was buried in Spruce Street cemetery. Of Rev. Mr. Carvalho's descendants, Solomon Nunes Carvalho, who resides in New York City, is a noted artist, and a scholar, whose productions have won him high praise.

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interim, Mr. Hartwig Cohen and Mr. Jacob Bensadon successively acted as Readers. At the same time, lengthy correspondence was conducted with a view to filling the vacancy. In 1817 the position was tendered to Rev. Isaac B. Seixas, at a salary of $800 annually, but he declined. On May 9th, 1824, Mr. E. L. Lazarus, of New York, was elected to the ministry. He subsequently declined, as he had desired an election not for a term of years, but "during good behavior, and at a fixed salary." Candidates were again balloted for, at a meeting held on June 20th, 1824, when the names of Rev. Abraham Israel Keys, Dr. Jacob de La Motta, and Rev. Isaac B. Seixas were presented. Mr. Keys was then selected to the Pastorate by a large majority. At that time he was occupying a ministerial office in Barbadoes, from which he came to his new charge. Mr. Keys is said to have been a native of Great Britain, but had early gone to the West Indies. He possessed many excellent qualifications as a "Chazan" (Reader) and intoned the services with dignity and impressiveness. Preaching had not then been introduced into the Synagogue, and a Reader's ability was altogether gauged by his voice, and by his method of conducting and chanting the Services, in accordance with the ritual and the rich liturgy of the "Sephardim" (Spanish and Portuguese Jews). It required no small capacities to be fitted for such duties. Not an unusual thing it was to see Mr. Keys, attired in his robes of office, proceeding from his residence to the Synagogue. In earliest times, the Minister's residence was located in the rear of the Synagogue. Afterwards, and to this day, the Sexton and his family have dwelt there. Mr. Keys's home, however, was at the corner of Sterling Alley and Race Street. During this ministration, the Congregation built a new Synagogue on its property, in Cherry Street above Third Street. This was dedicated with imposing ceremonies on the 21st of January, 1825, Rev. Mr. Keys officiating, assisted by Rev. Moses Levy Maduro Peixotto, Minister of the Portuguese Synagogue, of New York City.

Mr. Keys continued in office until his death on October 18th, 1828. He and his wife, Mrs. Jael Keys (who died in November, 1837) had several children. In connection with Mr. Keys's death a curious incident is told. On the Sabbath preceding the New Moon of "Cheshvan" (or "Mar-Cheshvan") Mr. Keys had sung the prayers announcing that Month. After the services, though in his

usual health, he remarked to the "Shamash" (Sexton), Mr. Abraham E. Israel, and the latter's nephew, Mr. Jacob Ezekiel: "I have blessed the incoming of 'Rosh Chodesh Cheshvan' to-day. I fear it will be a *Mar* (bitter) 'Cheshvan.'" On the 11th of that same Hebrew month, in the year 5589, Mr. Keys died. His remains were interred, two days later, in the Cemetery on Spruce Street.

In all these times, the affairs of the Congregation moved on smoothly. The "Parnassim" (or Presidents) since 1791, were: Benjamin Nones, 1791–1799 (or 1810); Naphtali Phillips; Isaac Pesoa; (61) Jacob I. Cohen, 1810–1811; Benjamin I. Phillips, 1811–1815; Hyman Marks, 1815–1818; Levy Phillips, 1818–March, 1820, and again in September 1820–1821; Benjamin Nones (again) April–September, 1820, and 1821–1822; Zalegman Phillips, 1822–1834. Lyon Nathan was the first "Shamash" (Sexton) and Abraham Cohen, the second.

Mickvéh Israel continued to hold its station among the influential Congregations of the land. In the year 1829, however, a man, who became the most distinguished of Hebrew spiritual guides in this country; a man, who, in fact, was the pioneer, levelling the way, and arranging the system for organization among the Jews in the United States, was invited to become the Pastor. This man was Rev. Isaac Leeser.

Circumstances relating to Mr. Leeser's election are interesting. At a meeting of the Congregation, held June 28th, 1829, Mr. Raphael de Cordova, Chairman of a Committee previously appointed to invite candidates for the position of "Chazan," reported that "they (the Committee) have received an answer from Richmond, highly recommending a gentleman by name Mr. Leezer, as also a reply from Charleston, with an application from a gentleman resident

(61) The records of Mickvéh Israel Congregation, for about a period of twenty years, are scattering and incomplete. It is positively stated that Naphtali Phillips, a son of Jonas Phillips, was elected Parnas, on November 9th, 1799, and other records show that Isaac Pesoa, father of David Pesoa, subsequently filled the same office. During what terms these worthies served, and whether their administrations covered the entire period from 1799 to 1810, it is not possible to ascertain. Benjamin Nones must have again resumed office prior to 1810, (in fact, he is mentioned as Parnas in 1806) as he did at another time; but official documents are wanting to confirm this statement. The order of succession that follows 1810 is generally correct, and is as warranted by the minutes, which thereafter were carefully preserved. Mr. Raphael de Cordova, in March, 1820, and Mr. Jacob I. Cohen in September, 1820, were elected to the presidency; but both gentlemen declined that honor. Among other officers of this Congregation, Simon Gratz served as Treasurer, and Abraham Myers Cohen as Secretary, at different times.

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of that city, which they now offer for the consideration of this meeting." The names of Isaac Leeser, of Richmond, and Abraham Ottolengui, of Charleston, were then presented. However, no election was held until September 6th, 1829, when a letter was submitted from Gompart S. Gomparts, who offered his services as "Chazan." The candidates balloted for were E. L. Lazarus, (the same who had previously been elected but had declined, and who had officiated during the Passover Holidays in 1829, prior to Mr. Leeser's election) and Isaac Leeser. The former received 7 votes, and the latter 26 votes. Rev. Mr. Leeser was declared elected for three years, beginning with "Rosh Ha-Shana" (New Year) 5590–1829, at a salary of $800 annually.

Rev. Isaac Leeser was born in Neuenkirchen, in the Province of Westphalia, Prussia, December 12th, 1806. He pursued studies at Münster, and in the eighteenth year of his age sailed for the United States, and was for a time employed by an uncle, Zalma Rehiné, at Richmond, Virginia. While engaged in business he devoted all his leisure to study, and rendered assistance likewise to Rev. Isaac B. Seixas, who was then minister of the Portuguese Congregation there. But young Leeser first became known beyond the borders of Richmond, in 1828, when, in a manly and excellently written article, in "The Whig," a Richmond newspaper, he defended the Jewish people from the false charges of a writer in "The London Quarterly Review." So ably and thoroughly was the question handled, that the article became the subject of remark, and Mr. Leeser's abilities being recognized, he was called to Philadelphia the following year, to an office which any representative minister might have eagerly desired. His entrance to the ministry opened up a period of unceasing activity. He was the first to inaugurate English discourses at the Synagogues generally, on June 2d, 1830. Perceiving the want of union among Jews in this country, and the need of a literature essentially religious, Mr. Leeser was determined to meet those wants. He travelled through the United States, delivering lectures, dedicating Synagogues, propagating Judaism among its adherents, and defending it and them when attacked. He was active in the formation of nearly all the important Jewish institutions in our midst. He was among the founders and a Vice President of the Board of Delegates of American Israelites—an organization co-operating with others in foreign lands towards ameliorating the

condition of Hebrews in benighted countries and protecting their rights everywhere. The Hebrew Education Society, whose vast work in different schools—educational and industrial—is a later feature; the Maimonides College, once in existence here for the training of Ministers and Rabbis, and of which he was Provost; the Jewish Hospital, the Board of Hebrew Ministers, the original Jewish Publication Society of America, and many other institutions owe their origin largely to his unremitting efforts towards benefiting his people. He also advocated a union of the Jewish Charities of Philadelphia.

But, perhaps, Mr. Leeser's chief field of labor outside the pulpit was in literature. For twenty-five consecutive years (1843–1868) he issued what became a famous magazine, "The Occident and American Jewish Advocate," in the pages of which a vast amount of learning and information was represented. The influence of this thoroughly Conservative Jewish Monthly, in defending and upholding the rights of the Jews, was immeasurable. Some of the ablest writers, besides its brilliant editor, contributed thereto. This periodical survived its founder only a year (1868–1869) being conducted by Mayer Sulzberger, Esq., the distinguished lawyer, who had latterly assisted Mr. Leeser in its direction.

Among other and numerous literary works of this eminent minister were English translations of the Hebrew Services—Daily, Sabbath, Fasts, Festivals, and Holy Days; a version of the Pentateuch; the first American edition of the Hebrew Bible, with Latin prefaces, edited by him and Dr. Joseph Jaquett, a Christian clergyman of the Protestant Episcopal Church; but more important than all, Mr. Leeser's English translation of the entire Hebrew Bible—a work received with much approbation, and upon which the translator labored for eighteen years. Mr. Leeser also published "The Jews and the Mosaic Law;" "The Claims of the Jews to an Equality of Rights;" volumes of his sermons on varied subjects; a Jewish Catechism, and many more writings of his own, and translations, in addition to scores of contributions to the secular press.

Mr. Leeser was among the earliest advocates of the Jewish Order "Bené Berith" (Sons of the Covenant) in which he held a leading place. Many an author, relying upon his tact and experience, submitted works for his revision. He identified himself with every movement for the advancement of the Jews and Judaism. He was

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almost as well known among Gentiles as among his own community. Added to his varied gifts, Mr. Leeser possessed a remarkable memory, and his retentive faculties enabled him to study much in a short time. As a speaker, his services were constantly demanded, and many of his addresses were extempore.

After serving twenty-one years at the Mickvéh Israel Synagogue, Mr. Leeser retired from office in 1850, and held no clerical position until 1857, when the "Beth El Emeth" (House of the God of Truth) Congregation was organized by some of his warm friends, and he became its Pastor, continuing until his decease, on February 1st, 1868.(62)

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(62) A more detailed sketch than the above will be found in "Eminent Israelites of the Nineteenth Century," pages 195–201—a specifically biographical work, by the writer of this book.

CHAPTER VII.

PROMINENT MEN—ZALEGMAN PHILLIPS—LEWIS ALLEN—REFERENCES TO OTHERS—SOLOMON SOLIS—ABRAHAM HART AND HIS MANY WORKS.

WHEN Mr. Leeser first assumed the ministerial office in this city, Zalegman Phillips was President of the Congregation Mickvéh Israel. As hitherto noted, he belonged to a family always active in congregational and communal affairs. His father and brother had held the same position to which he was afterwards called. Zalegman Phillips was born in Philadelphia on June 30th, 1779. He pursued studies, and graduated from the University of Pennsylvania in 1795. On December 4th, 1799, he was admitted to the Bar, and subsequently became one of the ablest of criminal lawyers, and enjoyed a large clientage. He married Arabella Solomons, daughter of Myer S. and Catharine (*née* Bush) Solomons, of Baltimore. Five sons were born to them, of whom four were well known. These sons were Edward (or Uriah) who died in infancy; Jonas Altamont, Henry Myer, Gabriel, and Naphtali. The daughters were Rebecca (Mrs. Jacob Cohen); Catharine (Mrs. Montgomery Moses); Ellen, and Emily—both unmarried. Some of these will be mentioned at more length in subsequent chapters. Handsome portraits in oil of Zalegman Phillips (who died on August 21st, 1839) and of his wife (who preceded him, in November, 1831), are preserved by the family.

There were interesting—not to say exciting—incidents during the period of Zalegman Phillips's administration as President of Mickvéh Israel, nor were later years, when his successors held the reins, devoid of enlivening events. Mr. Phillips was followed in the Presidency (63) by Lewis Allen (1834–1841), a merchant of high standing, and a son of a former President of the "Rodeph Shalom" (Follower of Peace) Congregation, of Philadelphia. Mr. Allen was wedded to Anna Marks, a daughter of Michael Marks, one of the early members of Mickvéh Israel, whose wife, Johaveth Isaacks,

(63) When Mr. Phillips (who had served from September 8th, 1822 to September 28th, 1834) retired from office, John Moss was elected to succeed him, but he declined that honor. Lewis Allen was then selected by the Board to act as President *protempore*, and was subsequently elected Parnas.

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was a daughter of Moses Isaacks, of Newport, Rhode Island, who served as a soldier in the American Revolutionary War. Mrs. Allen, as will be seen hereafter, was also an industrious laborer in the Jewish community. Of the sons of this couple, Lewis married Miriam, daughter of Mayer Arnold, also a well-known merchant and a member of the afore-named Congregation; Henry, Michael, Alfred, and Charles Allen have assumed important labors in Philadelphia, New York, and elsewhere. Michael at one time studied for the ministry, but subsequently became a merchant, and now resides in Hanover, Germany. Lewis and Alfred are deceased. Henry and Charles married, and settled in New York.

Another well-known family related to that of Allen is Mitchell, of whom Mitchell A. Mitchell, Moses Mitchell, Lewis Mitchell, and Allen Mitchell were sons of Abraham and Esther Mitchell, persons of character and influence in a large circle. Abraham Mitchell had served in the War of 1812; he was also President of the "Bené Jeshurun" (Children of Jeshurun) Congregation, of New York City. His son, Mitchell A. Mitchell, was President of the United Hebrew Beneficent Society, of this city. Dr. Isaac Hays, a renowned physician, oculist, and author must also be mentioned; (64) likewise his sister, Sara, wife of Major Alfred Mordecai, to whom further allusion will be made, and various families, among them Cohen, Levy, Florance, Etting, and Nathans. Mrs. William Florance (*née* Myrtilla Seixas) was a daughter of Rev. Gershom M. I. Seixas, first minister of the Congregation Mickvéh Israel. Mrs. Jacob Florance (*née* Hannah Levy) was another respected lady and charity worker. Miss Miriam Gratz Etting was also a member of a prominent family. Aaron Levy (65) and Lyon J. Levy were

(64) A sketch is given in another part of this work, besides a lengthier one in "Eminent Israelites of the Nineteenth Century," pages 123–126.

(65) Aaron Levy—uncle of this one—and to whom other well-known families are related—was among the early Jewish settlers of Lancaster, Pennsylvania, and, as before mentioned, loaned sums to the American Colonists. He acquired with others a grant of land from Indian tribes in 1773. This he is said to have divided subsequently in such shape that shares of the same were left to Leon Hyneman, Simon Gratz (said to have been his adopted son), Joseph Levy—the last-named a son of his nephew (the second Aaron Levy) and others. It is stated that Aaronsville, now Aaronsburgh, a city in Centre County, Pennsylvania, was given that name in honor of Aaron Levy. (An interesting paper dealing with this subject and entitled "Aaron Levy" has recently been written by Mrs. Isabella H. Rosenbach, of Philadelphia, and was presented at the second series of scientific sessions of the American Jewish Historical Society, held in New York City, during December, 1893. It will doubtless be printed in "Publications" Number 2, of that Society.) Meyerstown, another city in Pennsylvania, is said to have been called after an Israelite named Meyers.

well-known characters. The latter kept a silk and dry goods store—on the site of the old Post Office (south side of Chestnut Street below Fifth Street) now the Drexel Building—which store was one of the city's attractions, and vied with the chief mercantile establishments of Philadelphia.

So many there were who obtained note that it might seem almost impossible to include all. Among active workers, we must not omit Solomon Solis, a member and at one time Secretary of Mickvéh Israel, and first President of the Hebrew Education Society. Born at Wilmington, Delaware, on March 13th, 1819, he at an early age came to Philadelphia. His abilities, joined to many excellent traits of character, won him numerous friends and contributed to his prominence in the community. His bright mind was often evidenced by his varied and interesting articles written for different publications and marked by thought and elegance of style. Mr. Solis became a warm friend of Rev. Isaac Leeser, and on several occasions took up his cause in religious disputations. He labored earnestly for good objects, and was a tireless worker for education in different spheres, and for the interests of the Society he was so well qualified to direct in its incipiency. He died much lamented on June 22d, 1854.

Solomon Solis's brother, David Hays Solis, was at one time President of the Beth El Emeth Congregation. John Moss was another noted character, he and his brother, Samuel Moss, being representative shipping merchants. John Moss was a member of various corporations and of the City Council. He was born in London, England, in 1771, and came to this country while a young man. As we have seen, he was prominently connected with the Congregation Mickvéh Israel, and presided at a notable meeting held in the Synagogue, on Thursday evening, Ab 28th, 5600—August 27th, 1840, the object being to protest against the persecution of the Jews in Damascus. (66) This eventful meeting deserves more than passing mention. It was called to order by Hyman Gratz, and John Moss was selected as President; Lewis Allen, Frederick Samuel, Solomon Moses, Mayer Arnold, A. C. Peixotto, and Louis Bomeisler,

(66) Interesting and complete particulars of this outrage, the indignation it aroused throughout the civilized world, and the action taken by Sir Moses Montefiore and others are afforded in James Picciotto's "Sketches of Anglo-Jewish History," pages 347-358.

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Vice-Presidents; David Samuel, Zadok A. Davis, Henry Cohen, and Elias P. Levy, Secretaries—all distinguished Israelites. The speakers were Abraham Hart, Rev. Isaac Leeser, John D. Jackson, Lewis Allen, Alfred A. Moss, Rev. Dr. Henry W. Ducachet, rector of St. Stephen's Protestant Episcopal Church; Rev. Mr. Ramsay, of the Presbyterian Church; Rev. Mr. Kennedy, and Henry M. Phillips. Among others present were Lyon J. Levy and Jonas Altamont Phillips. The following resolution, presented by Abraham Hart, was unanimously adopted. It is of special interest at this time: "*Resolved*, That we invite our brethren of Damascus to leave the land of persecution and torture, and to seek an asylum in this free and happy land, where all religions are alike tolerated—where every man is allowed to enjoy his own opinion—where industry prospers, and where integrity is sure to meet its just reward." (67)

John Moss died on April 5th, 1847. Of his descendants, Eliezer L., Joseph L., Rebecca, and Lucien Moss have attained distinction.

In addition to those mentioned, we must not overlook Judah Lazarus Hackenburg, than whom no Hebrew was more highly regarded for his acts of unselfishness, his true piety, and his many virtues. Mr. Hackenburg was a native of Coblenz, Prussia. He came here young, married Maria Allen, and was an honored merchant. He served as a trustee of the Congregation Mickvéh Israel, and performed deeds of charity. He died on February 8th, 1862, aged seventy-four years. = We cannot pass by a number of others, including Henry Isaac Weil, who had been a soldier under Jerome Bonaparte, and was noted for his extreme piety and self-sacrificing qualities. His older son, Isaac Henry, was a man of remarkable knowledge—a scholar and a critic; his younger son, Edward Henry, is a prominent attorney and a member of scientific societies. Mr. Weil's younger daughter, Clara Esther, was married to the Rev. Dr. S. Morais, minister of the Congregation Mickvéh Israel. His older daughter, Sarah Cecilia, is unmarried. Mrs. Weil (*née* Matilda Marks) was a direct descendant of the family of De Leon, some of whose members resided in the Iberian Peninsula during the Inquisition, and who endured suffering rather than surrender their religion. = Occasion will call for reference to David Pesoa, a member of the Board of Managers of the Congregation above-mentioned and active in the

(67) The full proceedings of this meeting were published in a pamphlet, entitled "Persecution of the Jews in the East."

community. His wife, Clara Marks, was a sister of Mrs. Weil, as were Rebecca Marks, a maiden lady, loved for her nobility of character, and Rachel Joseph (*née* Marks) another esteemed Jewess —all daughters of Isaac and Esther (*née* Hart) Marks (68) and sisters of Hart Marks.

A peculiar character was Joseph Andrade, a native of France, and a bachelor, who, though possessing riches, dressed shabbily, and was parsimonious in his ways. "The boys and girls," as the brothers and sisters Cohen were called, were conspicuous in their way. They were eight in number, *i. e.*, Abraham, Samuel, Eliezer, Joseph, Rebecca, Sarah, Rachel, and Elkalah Cohen—all children of Solomon Myers Cohen and Bell (*née* Simon) Cohen—a daughter of Joseph Simon, of Lancaster, Pennsylvania. Samuel was a botanist; Joseph was a public official, and will be alluded to hereafter; Eliezer frequently ascended the steps before the Holy Ark in the Synagogue, on Festivals and Holy Days and intoned the Priestly Blessing ("Bircath Cohanim"). The Cohen family resided at the north-east corner of Fourth and Spruce Streets, and hospitably entertained many visitors, specially after Synagogue on Sabbath mornings.

In the roll of workers, Hyman Polock will not be forgotten; nor Abraham S. Wolf, Joseph L. Moss, and others of later date—both men and women. The "Shamash" (Sexton) of the Congregation Mickvéh Israel for quite a lengthy period was Abraham Eliezer Israel, a man respected for his excellent traits and sincere religiousness. He was elected to that office, on July 29th, 1824, and continued to serve until his death, on February 18th, 1852.

And now we have reached a name in the annals of the Congregation Mickvéh Israel—yea, in the annals of the Jews of Philadelphia and throughout the United States—the omission of which would leave the most serious vacuum in the ranks of laymen. This remark has reference to Abraham Hart, whose participation in the meeting in 1840 to protest against the Damascus persecution was not the first act that brought him to public notice, though he was then quite a

(68) The maiden name of the mother of Esther Hart (Mrs. Isaac Marks) was Miss de Leon. She and her sister, Miss Abigail de Leon, were descendants of exiles from Spain during the period of the Inquisition. Names, such as de Leon, Rodriguez da Costa, Rodriguez Pereyra, Montes, Pacifico, Riveyra, Gomez, and Lopez are met with in the early history of the Congregation Mickvéh Israel, and are sufficient indication of the Spanish and Portuguese ancestry of many of the members of this religious organization among "Sephardim."

young man. He had become a member of the Congregation some years before, and had served as its Secretary from 1832 to 1834, when he was chosen as a member of the Board of Managers, at the same time that Lewis Allen was elected President. Hyman Gratz was then Treasurer, having been elected in 1824, and who served continuously until his retirement in 1856. (69) Mr. Allen died on November 4th, 1841, and a worthy successor was found in Mr. Hart. (70) David Samuel was then elected Secretary. Mr. Samuel, who was likewise well known, was the father of John Samuel, a lawyer of note; Miss Eleanor Samuel, and other sons and daughters. His grandson, J. Bunford Samuel, a son of John Samuel, is Librarian of the Ridgway (or Rush) Branch of the Philadelphia Library.

It is our object, however, to furnish here what may be, as near as possible, an adequate sketch of the career of Abraham Hart. At the north-east corner of Sixth and Chestnut Streets, extending northward on Sixth Street, is a series of buildings, occupied as stores, offices, etc., etc., and known to this day as "Hart's Buildings." "Erected, 1848; Destroyed by Fire, 1851; Rebuilt, 1852," are words following the name on a white slab, set in on the Sixth Street side. These properties are not now owned by the Hart family, nor are others adjoining, and formerly possessed by a man who rose to the highest positions in the Jewish community, was widely known among Gentiles, and reckoned among his friends men of world-wide celebrity.

Mr. Hart's career was a varied one. As a publisher and a merchant, as President of a Congregation, and of charitable and educational institutions, as a man of means and as a generous giver, as a patriotic citizen, and as a public benefactor, he was alike distinguished. The father of Abraham Hart (after whom his son was named) came from Hanover, Germany, to this city, in August, 1804, engaged in the dry goods business, and became a naturalized citizen of the United States in 1816. His wife, Sarah Stork, was a native of Holland, and a daughter of Aaron Stork, a Hollander, who

(69) The office of Vice-President (or "Parnas Shenee") of the Congregation Mickvéh Israel was only instituted a decade since under its revised Constitution [5644-1884].

(70) Mr. Hart was first selected by the Board to fill the vacancy in the Presidency, and in the following year (1842) this choice was ratified by the Congregation, and he was thereafter re-elected to that office for a long term of years.

arrived in this country in 1807. Hence, our Abraham Hart was of German-Dutch parentage. He was born in Philadelphia, December 15th, 1810. He had scarcely attained the age of thirteen years, when his mother and her family were left almost dependent upon him—his father having died in August, 1823.(71) The boy, realizing the situation, started to work with a vim, and soon the family were getting along comfortably. Mrs. Hart kept a little store which was well patronized. Abraham's business qualities attracted the attention of Moses Thomas, founder of the celebrated auction house of M. Thomas & Sons, which the youth visited at book sales. Mr. Thomas introduced young Hart to Henry C. Carey, the political economist, who was then senior member of the firm of Carey & Lea, publishers, and secured him a position in their establishment. He continued there, rising step by step, until in 1829, when the business became so heavy that it was rendered necessary to divide the firm, Mr. Hart was associated with Edward L. Carey, brother of Henry C. Carey, in publishing, while Carey & Lea did a jobbing trade.

Although but nineteen years of age, Mr. Hart had the pluck and energy of a man of riper years. The new firm soon entered into large business contracts, and, ere long, the character and number of their publications gave them a foremost station among the American book-houses. An evidence, out of many, of their enterprise is afforded by the following incident: In 1836, Carey & Hart received an advance copy of Bulwer's historical novel, "Rienzi," from the English publishers. It came in the same packet that brought a copy to the Harpers, New York. This fact was well known to Carey & Hart, who at once set to work, and distributed the complete sheets among twelve different printers. The entire edition was ready for the binders at 9 o'clock the next morning, and on the same afternoon, five hundred copies were sent by the mail stage—all the seats having been secured by the firm—to New York, with Mr. Hart as the only passenger. The city was reached at daylight next morning, and copies of Bulwer's "Rienzi" were placed in all the New York book-stores a day in advance of Harper's edition.

First editions of numerous works were published by Carey & Hart, among them "Davy Crockett," "Major Jones's Courtship," an illustrated edition of "Longfellow's Poetical Works," Longfellow's

(71) Mrs. Sarah Hart died on August 20th, 1863.

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"Poets and Poetry of Europe," Griswold's "Poets and Poetry of America," "Poets and Poetry of England," "Female Poets of America," and "Prose Writers of America"—all standard works—some of Captain Marryatt's novels, the first collected edition of Macaulay's "Essays," novels by J. Fenimore Cooper, and others, etc., etc. The house had grown to be leaders in the publishing business. In 1845, Edward L. Carey, senior member of the firm, died, and Henry Carey Baird was associated with Mr. Hart, as Hart & Baird. He withdrew in 1849, and Mr. Hart continued for himself until 1854, when he retired from business; the store being then at the south-east corner of Fourth and Chestnut Streets. This place had become a sort of rendezvous for literary men. Much in praise of the firm might be said for their extraordinarily liberal allowances to writers, for their just dealings, and for their highly honorable course.

The position which Mr. Hart had attained was best testified to in the year of his retirement, when a complimentary dinner was given him by the Philadelphia Book Trade, the invitation to which was signed by M. Thomas, J. B. Lippincott, T. K. Collins, L. A. Godey, Morton McMichael, John Grigg, and about two hundred others. At this eventful gathering, letters were read from different persons, among them James Harper, founder and senior member of the Harpers, and from William H. Appleton, of Appleton & Company. Both gentlemen were prevented from attending the dinner. The former, in the course of his letter, wrote: "I need not assure you, gentlemen, of the high esteem I entertain for our friend—an esteem founded on personal acquaintance and business relations which have lasted for a quarter of a century. Nor need I tell you that I should be proud of the opportunity to give evidence of that esteem in any and every way. Indeed, gentlemen, so confident am I that our worthy friend could be called upon to fill no post that he would not occupy with honor to himself, that were I an inhabitant of the City of Brotherly Love or of your noble Keystone State, I would go in strongly for his nomination as Mayor of the City, or Governor of the State." Mr. Appleton wrote: "Mr. Hart truly retires from business after maintaining for many years a high position for his uniform gentlemanly courtesy and honorable dealing. It is understood by the members of the Trade, how many conflicting claims may arise in reference to the publishing of books, the conflict of editions, and how often self-interest may govern, to the injury of another. I wish to

bear testimony, after many years of intimate business relations with Mr. Hart, to his careful regard of the high right of others." Mr. Hart had been an attendant at the Book Trade Sales for a number of years, and even after he had quit business, his services were requested by leading publishers as an auctioneer, in which capacity he had always been successful. (72)

What we have given above represents but a fraction of Mr. Hart's doings. He engaged in other enterprises—mining, sewing machines, etc. He was Vice-President of the American, and President of the Centennial Button-hole Machine Companies. An ardent friend of the Union during the Civil War, he became an active member of the Union League. The number of societies and of other institutions to which he was attached is legion. Only a few can here be cited. He was President of the Hebrew Charity Association, at a period when annual dinners were given, and he always subscribed the largest amount; also President of the Board of Council, and subsequently of the Board of Managers, of the Jewish Foster Home and Orphan Asylum; President of the first Jewish Publication Society in America; Treasurer of the Hebrew Education Society; President of the Board of Trustees of Maimonides College for the training of Jewish Ministers; President of the Board of Delegates of American Israelites. In fact, no enterprise of any account was attempted that Mr. Hart's counsel was not sought, and his co-operation enlisted. He presided at the meeting called to consider the erection of the present Jewish Hospital, at Olney Road, near York Road, and at that held by the Hebrew Association, which resulted in the establishment of the Young Men's Hebrew Association. He was President of the Congregation Mickvéh Israel at various crises in the affairs of the nation. His generosity and open-hearted charity were ever manifest. He expended thousands in his donations to Societies, and in his liberal gifts to the poor. Many a time the writer has witnessed his lavish liberality to numerous applicants for assistance. His purse-strings were never tied. Before his family partook of a meal, selected portions were set aside for the poor. At his elegant residence, 1411 Arch Street (above Broad Street) Mr. Hart entertained national heroes, among them General Meade. His friends were countless; General Grant, John Welsh, Anthony J. Drexel, George W. Childs,

(72) See J. C. Derby's work, "Fifty Years Among Authors, Books and Publishers."

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George H. Earle, Dr. Morris J. Raphall, and Dr. Morais, being among the number.

Pages might be exhausted in telling of Abraham Hart and his good deeds. He married Rebecca Cohen Isaacks, of New York, in 1831, and three sons and four daughters were born unto them. The oldest daughter, Myrtilla E. (Mrs. Allen Mitchell), is a writer and poet.

Mrs. Hart seconded her husband in every act, and won the affection of the community by her estimable nature. She dispensed money liberally, and was an active worker, and a leading officer of Jewish Societies. She died in 1880 aged sixty-six years. Mr. Hart continued as President of Mickvéh Israel Congregation for over thirty-two years, and then withdrew (in 1876) owing to ill health; though he continued as a member of the Board of Managers until his death, which occurred on July 22d, 1885, at Long Branch, New Jersey.

From part of 1864 to 1867, when Mr. Hart declined a re-election, Lazarus J. Leberman was Parnas. He was a German by birth, and a man of culture. He followed a mercantile business, but in later years retired, because of sickness. He died January 29th, 1887.

Isaac Hyneman, a prominent member of the same Congregation, was also a native of Germany, born in 1804. He married Adeline Ezekiel, then of Richmond, Virginia, and their five sons are known in the Congregation and in the community. Mr. Hyneman died in January, 1886.—Isaac J. Phillips, deceased, served for quite a number of years as a Director of Mickvéh Israel.—Leopold Sulzberger, now deceased, was for many years "Shochet" for the Congregation. He deservedly won the esteem of all, for his purity of actions and religious zeal.—Elias P. Levy, Simon W. Arnold, and Eliezer Hart served at different periods as Secretary. Mr. Levy was a son of Joseph and a grandson of Aaron Levy (the second bearing that name). He filled important offices in Jewish Secret Orders. Mr. Arnold, oldest son of Mayer Arnold, took an important part in affairs of his time. Mr. Hart is a brother of Abraham Hart. Their sister, Miss Bluma Hart, now deceased, labored in good causes, and was much respected for her virtues. = A. I. H. Bernal was elected as Hebrew teacher by the Congregation in 1846. = Moses A. Dropsie, the well-known lawyer, has been a prominent figure in the community for a number of decades.

CHAPTER VIII.

MICKVÉH ISRAEL (CONTINUED)—ELECTION OF MINISTER IN 1851—THE REVEREND DOCTOR SABATO MORAIS—HIS EVENTFUL COURSE AND IMPORTANT LABORS.

WE now revert to matters directly within the Congregation. In 1850 the ministry became vacant, and the Divine Services were conducted by Abraham Finzi, an honored member, who afterwards became Shamash. He was assisted at times by Moses Cohen D'Azevedo and Eliezer L. Cohen. Mr. Finzi was a native of England, and a gentleman of character, mental attainments, and piety, as was his successor, Edward A. Moses, also of English birth. Mr. Moses had for some years previous to his arrival here resided in Barbadoes, and he was at one time (1847–1848) president of the "Nidché Israel" (The Outcasts of Israel) Congregation there.

Early in 1851, candidates for the ministry were again sought. Among those who entered the lists were Jacob Mendes da Solla, of New York City; Isaac M. Slatky, of Buffalo, New York; (73) Jacob Rosenfeld, of Charleston, South Carolina; and Sabato Morais, a native of Leghorn, Italy, but who had for five years been a resident of London, England, and who came here at the earnest solicitation of friends, bearing the highest credentials as to his character and acquirements as a Chazan (Reader), and as a Hebrew scholar. Mr. Morais arrived in New York City, March 14th, 1851, and came to Philadelphia on *Ta'anith Esther* (the Fast of Esther) the day before Purim (March 17th, 1851). On the following Sabbath (March 22d) he officiated in the Cherry Street Synagogue, and continued thereon. The election was held on April 13th, 1851. Thirty-seven votes were cast, and six ballots were necessary before an election could be declared; 11 members voting on each ballot for Rev. Isaac Leeser—although he was not named as a candidate—and others voting for Mr. Rosenfeld. On the sixth ballot the vote stood: Leeser, 11; Rosenfeld, 6; Morais, 20. The last-named having received one (1) more than a majority of all the votes cast was declared elected to the ministry. A committee, embracing Jonas Altamont Phillips, Mayer

(73) See Markens's "Hebrews in America," pages 119 and 120.

Arnold, and Moses Nathans, waited upon the new Minister and informed him of the result. Since that year (1851) Mr. (now Dr.) Morais has stood firm at his post, and has declined the most flattering offers elsewhere. He was elected to his present office for life on September 13th, 1868.

The history of Mickvéh Israel, in nearly four and a half decades, and that of its present illustrious spiritual guide are bound together. He has been with the Congregation in many a crisis, and his influence, his earnest devotion, his sincerity, his high sense of duty, his uncompromising religious stand, and his broad scholarship have contributed immensely to its prestige. Dr. Morais's thorough acquaintance with the Sephardic liturgy, his musical voice, his dignified presence at the Reading-Desk and pulpit, his eloquence of speech, his fervor of utterance have been many a time commented upon in terms of praise. (74) The following sketch, though meagre, indeed, may convey to the reader some information about a man whose reputation, to employ the words of another reverend scholar, "is co-extensive with the boundaries of Jewish habitation in the world."

The Reverend Sabato Morais, LL. D., was born at Leghorn, in Tuscany, Italy, on the eve of the 2d of Iyar, 5583, corresponding with the 13th of April, 1823. He is one of a large family, and his parents were in quite humble circumstances. His Portuguese extraction dates several centuries back, and some of his ancestors possibly emigrated to Brazil, in which country there is a city situated on the Equator and bearing the name "Morais."

Dr. Morais was early initiated into Hebrew and Italian lore, though at a very youthful age he was obliged to earn a livelihood. Teaching during the day and studying hard at night and at every leisure moment, he evidenced a determined mind, so marked in after years, and a desire to acquire knowledge, notwithstanding obstacles and struggles which characterized his early career. His later Hebrew studies were pursued under the tuition of Abraham Baruch Piperno, Chief Rabbi of Leghorn, and a celebrated Hebraist and Talmudist. Among Dr. Morais's classmates were several men who subsequently rose to high distinction, among them the late Chevalier Emanuel

(74) It may be remarked that sermons or lectures during Mr. Leeser's ministry were delivered before *Mussaph*, or the Additional Service, on Sabbaths, Festivals, and Holy Days. Since Dr. Morais assumed the ministry, he preaches regularly in the Additional Service before the Hymn "*Adon 'Olam*" ("Lord of the Universe") which concludes the services.

Felice Veneziani, almoner of Baron Maurice de Hirsch, the Jewish philanthropist.

In 1845 Mr. Morais journeyed to London where he was entered as a candidate for the position of Second Minister (Rev. David Aaron de Sola being the First Minister or Reader) of the Spanish and Portuguese Jewish Congregation "Sha'aré Shamayim" (Gates of Heaven), at Bevis Marks, in that city. The list embraced a number of names, some of whom later on became famous; and though Mr. Morais brought with him high recommendations, he was unsuccessful, solely because of his unacquaintance then with the English language; and a native Englishman, Rev. David Piza, was elected to the position. Mr. Morais returned to Italy; but so favorable was the impression he made on the leaders of the Portuguese Jewish community of London that in the following year (1846) he was invited to come again to the metropolis, and assume the station of Master of Hebrew, at the Orphans' School of the Portuguese Congregation. Here his activity as a worker received the first impetus. In addition to the instruction he imparted at the school, he taught the Italian language (in the literature of which he is an adept) to a number, including distinguished families, such as those of the Montefiores. He early formed the acquaintance of the venerated Sir Moses Montefiore, at whose home he was a frequent guest, and from whom he received much encouragement. Mr. Morais also entered upon literary work, delivering a number of lectures, revising a Hebrew vocabulary, and publishing a brief work on the Book of Esther.

When the position of Minister of the Congregation Mickvéh Israel, at Philadelphia, became vacant in 1850, Mr. Morais's friends in London urged him to apply. He hesitated, specially because of his objection to a long voyage and because he had misgivings as to the success of his journey. He yielded, however, to persuasion and set out for America, arriving in New York (as mentioned) and proceeding to this city. The results of his candidacy have been told.

Mr. Morais soon began work in many spheres of action. The duties of the ministry, while they occupied much of his time, were not allowed by him to constitute the *Alpha* and the *Omega* of his labors. He engaged in every cause having for its object the welfare of the Jews and Judaism. He became directly identified with nearly every Jewish charitable institution in Philadelphia, and lent his active aid to many others—Jewish and Gentile—within and beyond the

borders of this city. He became Professor of the Bible and Biblical Literature in the Maimonides College, opened in this city, for the training of Hebrew Ministers in 1867, and of which the late Rev. Isaac Leeser was Provost. He originated the Jewish Theological Seminary, situated in the City of New York, in 1886, and has, since its opening, been President of the Faculty, and of the Advisory Board of Ministers; he is, in fact, the motive-power of that now celebrated institution. In honor of his seventieth birthday, on Iyar 2d, 5653—April 18th, 1893—the "Morais Library" was founded in the Seminary, and the event was otherwise remembered in this city and elsewhere. Dr. Morais was elected an honorary member of the Union League, of Philadelphia, during the Civil War, because of his strong Anti-Slavery views, boldly expressed in and out of the pulpit. He has addressed Hebrew Congregations and meetings very often, here and elsewhere; and, while strictly Orthodox in his views (being, in fact, the acknowledged leader of the Orthodox wing of Judaism in America), his liberality is well known, and on many an occasion he has spoken at public meetings, addressing ministers and laymen of the Christian Church. On the 17th of January, 1891, he delivered an address before the Protestant Episcopal Clerical Brotherhood on the state of the Jews in Russia.

The influence Dr. Morais has with the community was well illustrated during the summer of 1890, when, by constant and ceaseless efforts, he, with the assistance of Rev. Dr. Marcus M. Jastrow, Rev. Dr. Joseph Krauskopf, and Mr. George Randorf, obtained a settlement of a protracted strike of Hebrew employés of cloak manufacturers.

In theological literature Dr. Morais also occupies an eminent place. He has contributed separate and serial articles to dailies, weeklies, and monthlies, in this and other cities, on a variety of subjects, including, besides theology, politics, literature, philosophy, current affairs, etc., etc. His chief *forte* is Biblical Exegesis, and in this branch specialists have admitted his superiority as a Hebraist and as a Biblical scholar.

Indirectly, Dr. Morais has been connected with Italian politics. He early joined the Free Masons (as his father and grandfather had before him) in order to advocate the freedom and unification of Italy. He was an intimate friend of Joseph Mazzini, the world-renowned Italian patriot, and he possesses autograph letters from the

latter whom he often met in London. Dr. Morais is a Republican by inheritance, as it were; his father, who had been imprisoned because of his political views, having frequently exclaimed: "Even the boards of my bed are Republican."

On the 9th of June, 1887, Dr. Morais received the honorary degree, "Doctor of Laws," from the University of Pennsylvania; he being the first Hebrew thus honored by that institution. The event was at that time commented on with praise by journals in different parts of the world. Many other honors have been tendered to the Reverend gentleman, but he has invariably declined them. Among these was the Chaplaincy of the Grand Lodge of Free and Accepted Masons in Pennsylvania.

Dr. Morais is a staunch Philadelphian, and he loves the city and the country of his adoption. His sentiments, however, are as broad as the world, and his correspondence with noted men in nearly every clime shows the extent of his fame, notwithstanding his stationary habits, and the fact that he has held but one ministerial position in a period of nearly four and a half decades.

Dr. Morais converses in a number of languages, and among his numerous visitors are Hebrew travellers from the Orient, with whom he talks in the Sacred Language, using the polished dialect of the Sephardic Jews. In appearance Dr. Morais exhibits a marked individuality, yet his countenance betokens liberal views and a sincerity which have so distinguished this Orthodox Minister, and have won him the admiration and friendship of Jews and Gentiles.

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CHAPTER IX.

MICKVÉH ISRAEL (CONCLUDED)—ITS PRESENT HOUSE OF WORSHIP —INTERESTING DEDICATION CEREMONIES — HENRY COHEN— SUCCESSIVE PRESIDENTS SINCE 1879—WELL-KNOWN MEMBERS— SCHOOL AND SOCIETY.

DR. MORAIS had been but a comparatively few years with Mickvéh Israel when it was discovered that the Synagogue, on Cherry Street, between Third and Fourth Streets, was no longer equal to requirements; the Congregation having increased, and larger and better quarters being demanded. This question was agitated for quite a while, and committees were named to examine and report upon sites whereon a suitable and commodious Synagogue might be erected. Various localities were reported; among them, Twelfth Street below Spruce Street; Arch Street above Tenth Street (south side), now occupied by a church; Eleventh Street above Chestnut Street (used now as a minstrel-house); and Seventh Street above Arch Street (east side). So pronounced was the desire on the part of members to purchase one or another of these properties that some actually invested in the property on Eleventh Street above Chestnut Street, and their heirs hold it to this day. The spot on Seventh Street, above Arch Street was finally considered the most desirable; being large, and, at that time, free from what have since become disturbing business elements in its vicinity. The property was bought in 1858, for $15,100. Soon after, work commenced on the new building, the corner-stone of which was laid with ceremonies on the 9th of May, 1859. The sacred edifice, which cost upwards of $60,000, was solemnly dedicated on the 3rd of Sivan, 5620 (three days before the Festival of Pentecost) corresponding with the 24th of May, 1860; Dr. Morais officiating both times.

It may be interesting to know that the committee having in charge the consecration of the new Synagogue was composed of Abraham Hart, Parnas; Joseph Altamont Phillips, David Pesoa, Simon W. Arnold, and Henry S. Allen. With these, Abraham S. Wolf, Samuel Hart, and Edward S. Mawson were associated as Building Committee. Instrumental music was furnished for the occasion by

an orchestra, directed by Mark Hassler. Vocal selections were arranged by Dr. Morais, after melodies employed in the Spanish and Portuguese Congregation, of Leghorn, Italy. These were rendered by the following choir of ladies and gentlemen, under Dr. Morais's direction: The Misses Frederica Goldsmith, Rebecca Moss, Josephine Moss, Dinah J. Emanuel, Sarah F. Emanuel, Catharine Phillips, Blanche Florance, Alice Arnold, Leah D'Ancona, Edith Cohen, Miriam Hohenfels, Leah Lobo, Anna Daniels, and Emma Wetzlar; Messrs. Barnett Phillips, Bernard Una, Morris J. Asch, M.D., Jonathan Emanuel, Bernard Summers, Alfred H. Allen, and Horace A. Nathans. A Hebrew poem was composed for this occasion by Dr. Morais, and rendered into English verse by Miss Myrtilla E. Hart (Mrs. Allen Mitchell). The Jewish Ministers present were: Rev. Gabriel Papé, Rev. Jacob Frankel, Rev. Dr. Henry Vidaver, Rev. S. E. Cohen Noot, Rev. Samuel B. Breidenbach, and Rev. Ellis Lyons. Altogether this event was memorable.

The present Synagogue of Mickvéh Israel Congregation (of which John McArthur was architect) is a handsome structure of brick and stone, with an attractive interior, which has since been further improved and adorned. The Synagogue proper is on the second floor with galleries above. The Holy Ark—one of the largest and most elaborate in the United States—contains numerous Scrolls of the Revealed Law. On the first floor is a smaller shrine, used at times for a school, meetings, lectures, etc., etc., besides committee rooms. At the rear of the large yard, in which a "Succah" (Tabernacle) is erected during the autumnal Festival of Tabernacles, is the Sexton's house, occupied by Mr. 'Hayim Polano, an earnest Jew, and an experienced Hebrew teacher, who is the author of a work called "Selections from the Talmud." Mr. Polano was elected to his present office, May 14th, 1879.

Another removal of the Synagogue has been considered for some time, but at the present writing no definite action has been the outcome.

To return once more to the management of the Congregation Mickvéh Israel. Abraham Hart was succeeded as President in September, 1876, by Henry Cohen, an energetic officer, a public-spirited citizen, and a gentleman of intellectual attainments, who had previously served as Treasurer, and had at one time been President

of the "Beth Israel" (House of Israel) Congregation, of Philadelphia.

Henry Cohen was born in London, England, July 19th, 1810. When but eighteen years of age he went abroad to see the world and visited parts of Africa, Australia, and South America. He returned five years later, and spent some time in Paris, acquiring the French language. He came to the United States about 1837; resided at first in New York City, and subsequently in Philadelphia, where he started in the stationery business. This soon brought him success. In 1843 he returned to England on a visit, and in April, 1844, he married there Matilda, daughter of Lewis Samuel, of Liverpool. Mrs. Cohen became widely known for her culture and mental abilities, and she enjoyed an enviable position in the Jewish and in the general communities. Mr. Cohen's business, located at various times on Chestnut Street below Fourth Street, on the west side of Fourth Street below Arch Street, and on the north side of Chestnut Street above Fifth Street, increased rapidly, and finally was among the most extensive of its character in this city. The manufacture of envelopes was afterwards added to the stationery line, and Mr. Cohen associated with him his older son, Charles Joseph Cohen. In 1871 he travelled in Europe for his health, and wrote a number of interesting descriptive letters for a local publication. Returning, he retired from business, and in 1873 he took a trip to Florida. Most of his time he then devoted to various interests, among them the Congregation of which he was selected as the temporal head. He had previously become a manager of, or was in some way identified with, many other institutions in our midst. During the Civil War, Mr. Cohen subscribed largely to the Union cause and he was among the early members of the Union League; also a promoter of the Centennial Exhibition of 1876—for which his wife was an active and conspicuous worker—and many other worthy objects. Progressive in his views, but staunch in his Orthodoxy, Mr. Cohen won and retained warm friends. His liberal gifts to good causes were other evidences that earned him esteem. He died on June 20th, 1879, and the void his loss occasioned may well be understood from these words, reproduced from the eulogium, pronounced by the Rev. Dr. Morais:

"Three years ago we chose as our temporal leader this Hebrew man. What suggested his name spontaneously to every reflecting member of

the congregation? His social standing, and a general knowledge of the views he entertained. For Henry Cohen did not hide his attachment to the ancestral observances, because he enjoyed the familiar intercourse of the cultured and respected among the professors of another creed. He reverenced his religion, and held tenaciously thereunto—as an inalienable birthright—in the presence of the world. Without seeking a controversy, the intelligent Hebrew keenly relished the opportunity which enabled him to explain the reason for continuing loyal to the Law and the Prophets. Nor had our chief, whose demise I deplore, been merely an occasional visitor in the Minor Sanctuary. All saw him, undeterred by distance, in his usual seat, an earnest worshiper, ready to signify his appreciation of the honors belonging to his tribe as scions of the stock of Aaron, by generous donations. The selection had been therefore wisely designed and merited. Did it prove so? Who puts that question? Would I utter a strained lament before the dead; or lie to the living, if the late President of my Congregation, had, as such, intentionally fallen short of his duties; if he had been untrue to his trust; if he had deceived the confidence founded on a wide, established reputation, and, to truckle with a worldly policy, had rushed headlong after the errors of this age? Never. Eagerness to promote the welfare of the Synagogue he unequivocally showed on Solemn Days by deeds of liberality. An ardent desire to enhance the impressiveness of our ancient service, he obviously evinced on winter nights, when, despite a fatal malady stealing upon his body, the President travelled from afar to meet the Minister, and help in the effort of training the votaries that offered their voices to sing to God harmoniously."

Of the children of Mr. and Mrs. Cohen, Edith (now deceased) married Alfred Cromelien, of Army note; Mary M. is a writer of exceptional merit and a member of literary societies; Katharine is an artist and a sculptor of decided talent; Charles Joseph is a merchant of high standing, and succeeded his father, in September, 1879, as President of Mickvéh Israel; John Moss, the younger son, a lawyer, is deceased.

Mr. Cohen, the son, proved equal to the duties he assumed, and the Congregation prospered under his efficient management. He married Clotilda, daughter of Andrew J. and Clotilda (*née* Florance) Cohen, and two sons and a daughter have been born unto them.

Solomon Gans, a venerable member of the Congregation, now Honorary President of the Society of the United Hebrew Charities, would not accept the Presidency, but was Treasurer for a number of years, and is now a member of the Board of Managers. His brother, Meyer Gans, deceased, also served on the Board, as did the late Jules A. Ephraim, whose generosity and kindliness were constantly manifested. Marcus Cauffman was another important

member. Baruch D'Ancona must be mentioned in the roll of pious Israelites.

The successive Presidents of the Congregation Mickvéh Israel since Mr. Cohen's (Jr.) retirement, in September, 1881, have been: Louis Hano, Abraham Meyer Frechie, and David Hays Solis, Jr., (whose father was an old member, and whose uncle was Solomon Solis). As now constituted, the Directory is the following: President, Horace A. Nathans; Vice-President, (vacant); Treasurer, William Morris; Recording Secretary, Isaac Feinberg; Corresponding Secretary, Isaac P. Hunt; *Adjunta* (Directors), Solomon Gans, Lazarus Mayer (another old and valued member), Levi Mastbaum, Meyer S. Frechie, Samuel Morais Hyneman, Jacob E. Hyneman, and Dr. Solomon Solis Cohen.

Some of the best known Hebrew families have worshiped at Mickvéh Israel Synagogue, among them being those of Allen, Ancker, Andrade, Arnold, Asch, Berg, Block, Bravo, Cauffman, Cohen, Cromelien, Da Costa, D'Ancona, Daniels, De Casseres, De Young, Dropsie, Eckstein, Elkin, Emanuel, Ephraim, Etting, Finzi, Florance, Frechie, Fridenberg, Gans, Gratz, Hackenburg, Hahn, Harris, Hart, Hays, Hunt, Hyneman, Isaacs, Israel, Jacobs, Jones, Leberman, Levy, Liebér, Lobo, Lowengrund, Lyons, Marks, Mastbaum, Mawson, Mayer, Mitchell, Mordecai, Moses, Moss, Nathans, Newhouse, Nusbaum, Peixotto, Pereyra, Pesoa, Phillips, Polock, Reinhard, Rhine, Rosenbach, Rosengarten, Rowland, Samuel, Sarfaty, Shoyer, Solis, Steppacher, Sulzberger, Vendig, Weil, Wetzlar, Wolf, and Zellner.

During many years, this Congregation did not recognize any necessity for a school at which the Jewish religion and the Hebrew language might be taught to the young. This omission was owing to the existence of the special schools of the Hebrew Education Society, and those of the Hebrew Sunday School Society. Two years since, however, a Congregational School was established; teachers being elected, with Dr. Morais as the Superintendent. Sessions are held several days weekly during each term.

The Mickvéh Israel Association was recently instituted (October, 1892); its objects being to strengthen "the Congregation Mickvéh Israel as a Conservator of Jewish faith, knowledge, Law and Traditions," and to promote "the mental and moral welfare of all who may become members of the Association." Lectures have been

delivered in the main meeting room, or smaller Synagogue, to interested audiences; a class in the Jewish Liturgy has received instruction in lectures by Dr. Morais; another class in Biblical History has been in charge of Dr. Solomon Solis Cohen, and to these has been added a third class in the study of Jewish character, as portrayed in English literature, Mr. Jacob Sulzberger being instructor. These classes and lectures are continued each season. The membership of the Association is increasing. The officers are: Honorary President, the Rev. Dr. S. Morais; President, Miss Grace M. Newhouse; Vice Presidents, Miss Amelia Tobiason and Dr. Solomon Solis Cohen (who was first President of this Association); Secretary and Treasurer, Mr. Myer Solis Cohen; Chairman of the Instruction Committee, Miss Racie Friedenwald; Chairman of the Entertainment Committee, Miss Rebecca Rosenbach; Chairman of the Choral Committee, Mr. Theodore J. Hahn.

Mickvéh Israel Congregation has recently (1893–1894) come into the possession of a large legacy of Hyman Gratz (as elsewhere mentioned in this work), the entire interest of which is set aside "to establish and maintain a college for the education of Jews residing in the city and county of Philadelphia," under the direction of the Congregation as Trustees. The Permanent Committee in charge, representing the Congregation, is composed of Moses A. Dropsie, Chairman; David Sulzberger, Secretary; Dr. Cyrus Adler, Charles J. Cohen, Dr. Solomon Solis Cohen, Abraham M. Frechie, Samuel Morais Hyneman, Levi Mastbaum, Gratz Mordecai, Horace A. Nathans, Mayer Sulzberger, and the *ex-officio* members—Isaac Feinberg, Recording Secretary, and the Rev. Dr. Sabato Morais, Minister of this Congregation.

Thus, it is seen that the position attained by the Congregation Mickvéh Israel, among the representative Jewish bodies of America; its distinctively American, yet markedly Conservative, character; the dignity of its worship, while adhering closely to the Orthodox Ritual of the Spanish and Portuguese Jews, and allowing no modern innovations in its services; its important part in the establishment of many Jewish charitable and educational institutions; the distinguished character of its spiritual guides; the social station of its members, have all contributed to render it an historic landmark, to which the Hebrews of this city can always point with pride.

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CHAPTER X.

SEPHARDIM AND ASHKENAZIM—RODEPH SHALOM CONGREGATION —ITS INSTITUTION—EARLIEST MEMBERS AND MINISTERS—ITS SYNAGOGUE ON JULIANNA STREET—REV. JACOB FRANKEL'S PASTORATE.

THE Hebrew language, in course of time, has undergone many changes, the most striking feature being the different dialects in vogue among Jews who hail from different sections. The "Sephardim" or Spanish and Portuguese Jews have their system, which is largely followed throughout the Orient. The "Ashkenazim," or German, Polish, and Russian Jews have also theirs, with some variations; and this feature has distinguished not only their pronunciation but their ritual from that of the Sephardim. The latter, while they have been in this country, like in many others, the pioneers of Judaism, are now few in number as compared with the hosts of Ashkenazim, forming the bulk of the Jewish communities in the United States. What was once a population amounting to but 50,000 is now more than 500,000 or 600,000. What in this city was formerly about 4,000 or 5,000 is now near on to 40,000, with prospects of a steady increase. (75) These masses are, by far, composed of Ashkenazim.

The earliest congregational movement among this class in our midst was that which led to the foundation of the "Rodeph Shalom" (Follower of Peace) Congregation, shortly after the opening of the present century. That religious services had been held prior to this, we have evidence in the charter granted to "the Rodeph Shalom German Hebrew Society," on August 12th, 1802. The earliest minutes, however, and even those subsequent to 1802, seem to have been destroyed in a fire; hence, nothing definite can be accurately told. The By-Laws, drafted in 1810, are signed by the following members: A. B. Cohen, Michael Levy, Abraham Hart,

(75) According to a statement of Mr. Isaac Harby in the year 1826, there were at that time not more than 6,000 Jews in the United States, and the State of Pennsylvania contained 300–400. The increase in half a century has, therefore, been remarkable.—[See Mr. Harby's statement as quoted in "The Settlement of the Jews in North America," page 75.] In the year 1845, it is surmised that the total Jewish population of the United States did not exceed, if it equaled, 50,000.

Abraham Gumperts, Abraham Moses, A. Stork, L. Allen, Moses Abraham, Isaac Marks, Elias Hyneman, Benedict Nathan, Lyon Cadét, (76) Alexander Benjamin, Abraham Eliezer Israel, Levi Abraham, Jacob de Lange, Moses Spyers, L. M. Goldsmit, Mayer Arnold, Simon Caufman, Emanuel Oppenheimer, Mayer Ulman, J. Stuttgard, Abraham Joseph, and A. Shoyer.

On November 18th, 1810, a committee was named to select a suitable place for a Synagogue and to solicit new members. The first worship—as far as information goes—was held on the north side of Pear Street—running west from Dock Street to Third Street, between Walnut and Spruce Streets. Some time after, services were conducted in a building on the north side of Church Alley (now Street) between Second and Third Streets to the east and west, and Arch and Market Streets to the north and south ; the entrance thereto being by means of a wooden stairway leading from the street. These statements, as regards location, are confirmed by Dr. Mease, who wrote in 1810, and again in 1830, and by others who speak of "the German Synagogue." Again, it is said that the services were afterwards held in an edifice on the south side of Margaretta Street below Second Street, and near Cable Lane (now called Newmarket Street), though positive evidence thereof is not at hand. It is claimed, however, that for a time sacred convocations were conducted on the south side of Cherry Street above Fifth Street; then, for a while at a residence on Vine Street; (77) and later on the west side of York Avenue (west of Fourth Street) above Vine Street—now a grindstone establishment.

It is moreover asserted that a Rev. Mr. Isaacs had once been the pastor, and that he was the inventor of Horse-Ferry boats, at one time used on the Delaware River. This statement also lacks confirmation.

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(76) Lyon Cadét was a native of Lyons, France, but had emigrated to San Domingo, which he quit during the insurrection there, and came to Philadelphia. He died about 1845, aged over ninety years; his wife, who died subsequently, had attained the age of one hundred years. Mr. and Mrs. Cadét were grandparents of Mrs. William B. Hackenburg, and other members of the Schoneman family, of Philadelphia.

(77) There seems to be no method of determining the chronological order of the places of worship ; it being also asserted that Margaretta Street was the first, Church Alley the second, and Pear Street the third locality. It is greatly to be regretted that the earliest records were destroyed, as thereby much valuable information has doubtless been missed. It is stated that one of the rooms rented for worship—probably that in Pear Street—was situated in the second story, over a turner's shop, and that over against the room was the Pentateuchal inscription (words uttered by the Patriarch Jacob) singularly most appropriate in this instance : *Mā Norā Hā-Makom Hazé* ("How dreadful is this place!")

The name of Abraham Moses is seen as President, and that of Jacob de Lange as Secretary of the Congregation in 1810. Lewis Allen, Senior—father of Lewis Allen, who, in later years, became President of the Congregation Mickvéh Israel—is mentioned as the official head of the Rodeph Shalom Congregation in 1812. Mayer Ulman, Louis Bomeisler, and Hyman Marks also occupied that office at different periods. Not until 1823 do we meet the first Minister in the records, viz.: Rev. Jacob Lipman (sometimes called Rabbi Jacob and Rabbi Jacky), and he, as far as known, served until 1834, though the name of Wolf Benjamin is likewise found in that capacity, in 1823–1824. Between the years 1834 and 1838, Rev. Moses Cohen and Moses Hart are mentioned as Readers. Mr. Elias S. Linse, an estimable Israelite, served as Shamash (Sexton) in 1839–1840. In later years he became affiliated with Mickvéh Israel Congregation. Rev. Moses Rau was Minister in 1842, and Rev. Dr. Naphthali Kahn became Reader and Preacher in 1847—the year during which it was decided to remove to the east side of Julianna Street (between Fifth and Sixth Streets) below Callowhill Street, a large building having been purchased. Events previous to that time are clouded in uncertainty, mainly owing to disconnected records. The financial circumstances of the Congregants may, however, be gauged by the statement that Rev. Mr. Lipman's salary was $150 annually, he being paid in quarterly instalments. As time rolled on matters improved, and the compensation to Ministers was gradually increased. At different periods, when regular Readers could not be secured, the services were conducted by laymen, viz.: Mayer Ulman, Herman Van Beil, and others, who acted in turn.

The removal to Julianna Street brought with it—in fact, it must have been preceded by—a very considerable accession to the membership. The following circular is of interest:—

"KAHAL KADOSH RODEPH SHALOM."

CONGREGATION "SEEKERS OF PEACE"

Julianna Street between Fifth and Sixth, and Callowhill and Vine Streets.

"You are respectfully informed that the new Synagogue 'Seekers of Peace' will be consecrated to the worship of the God of Israel on Wednesday, the 8th day of September, next. The committee of arrangements in view of this solemn and interesting ceremony, beg leave to request your attendance on that occasion.

"The deep interest manifested in this solemn rite, has produced a large demand for cards of admission, and the desire on the part of the committee to accommodate as many as the building will conveniently admit, would earnestly solicit a reply on or before the 1st day of September next, in order that seats may be provided and the necessary arrangements carried into effect. You will please address your replies to either of the undersigned.

"The congregation having incurred a heavy debt in the purchase of the building and fitting it up the committee are authorized to state that free-will offerings will be thankfully accepted—to be appropriated toward the liquidation of the debt.

"Ceremony to commence at 4 o'clock P. M., precisely.

REV. DOCT. KAHN
JOSEPH FATMAN
A. STEIN
JOSEPH EINSTEIN
H. SIMSON
M. GERSTLEY
JACOB LANGSDORF

"Philadelphia, July 28th, 5607—1847." (78)

The ceremonies at the dedication of the Synagogue mentioned were of an impressive and edifying character; Rev. Dr. Kahn and Rev. Gabriel Papé—the latter Minister of "Beth Israel" Congregation—officiating, and Mr. Samuel Ehrlich arranging and conducting the music. At this spot the Congregation continued uninterruptedly until 1870. Rev. Moses Sulzbacher was elected Reader in 1848, at a yearly salary of $200. With the selection of Rev. Jacob Frankel as "Chazan," in 1849, the status of the Congregation was bettered. Mr. Frankel was an admirable Cantor, possessing a sonorous and remarkably sympathetic voice, and his intoning of the services added greatly to their impressiveness and solemnity.

Rev. Jacob Frankel was born at Grünstadt, Bavaria, July 5th, 1808. He belonged to a musical family, and early developed talents of an uncommon order. His voice, afterwards a rich tenor, of fine quality and of a pleasing character, was first heard in Germany, where he filled the office of Assistant Chazan in his native city, and subsequently at Mayence, Hesse-Darmstadt, officiating there for a long series of years. On coming to America, in 1849, he was elected Reader of the Rodeph Shalom Congregation, and ministered there continually until shortly before his death,

(78) We are indebted for a copy of this circular to Mr. Asher Hassler, whose father, Mr. Isaac Hassler—a member of the Rodeph Shalom Congregation—had preserved it.

which occurred on January 12th, 1887. Mr. Frankel had traits which won him the esteem of the community. A pleasant and witty conversationalist, but of a mild and retiring disposition, an imposing figure before the Reading-Desk, combined with a patriarchal appearance in later years, rendered him the recipient of many kindnesses, and he retained the respect he had early commanded. During the Civil War, Mr. Frankel acted as Chaplain of Hospitals under the United States Government, and many a sick soldier felt his sufferings lightened by the tender ministrations of this good and faithful man. He had led worship at two Synagogues in this city, and whether during a long service, or in an abbreviated ritual, his chanting was marked by fervor and intelligence in the rendition of Hymns and Prayers. Even in his more advanced years, the venerated Cantor sang the liturgy with a fervor and sentiment that thrilled the worshipers.

During Rev. Mr. Frankel's incumbency, and a few years prior thereto, several preachers served the Congregation. These were: Rev. Dr. Louis Salomon, an able German preacher and author of a Catechism, entitled "The Mosaic System in its Fundamental Principles;" Rev. Dr. Bernhard Illowy, also a talented Rabbi; and Rev. Dr. Henry Vidaver, elected in 1860. The last-named afterwards removed to St. Louis, Missouri, then to New York City, to assume other charges; and subsequently to San Francisco, California, in which city he died some years since. Dr. Vidaver was a man of extraordinary abilities; a speaker, a scholar, and a fluent and forcible writer. He assisted Jacob Levi Levinski in editing an "Abridged School and Family Bible," in Hebrew and English, etc., etc.

CHAPTER XI.

RODEPH SHALOM (CONTINUED)—ELECTION OF REV. DR. MARCUS M. JASTROW AS RABBI—REMOVAL TO BROAD AND MOUNT VERNON STREETS—A HANDSOME EDIFICE—SKETCH OF DR. JASTROW —REV. SOLOMON KAUFFMANN ELECTED AS READER.

THE Congregation was now again without a Preacher. In 1866, however, there arrived in this country a Rabbi, whose fame had preceded him. He came at the special invitation of the Congregation. Rev. Dr. Marcus Mordecai Jastrow met with a flattering reception from Rodeph Shalom, and, shortly after his coming, he was elected its preacher for life. The Congregation still worshiped in Julianna Street, but its numbers increased so rapidly that a new Synagogue was, ere long, discussed. It was soon determined to erect a large and imposing edifice at the south-east corner of Broad and Mount Vernon Streets. On the 20th of July, 1869, the cornerstone was duly laid; the participants in the service being Rev. Jacob Frankel, who chanted the prayers, assisted by a choir under the direction of Professor Leopold Engelke; Rev. George Jacobs, who offered an invocation; Rev. Dr. Jastrow, who preached the sermon in English, and gave the Benediction; Rev. Dr. Samuel Hirsch, who delivered a German address; Mr. Solomon Teller, Chairman of the Building Committee, and Mr. Joseph Einstein, President of the Congregation,—both of whom spoke briefly in English. A poem, written in honor of the occasion, by Mr. W. J. Skillman, a Gentile, formed a feature of the ceremonies. On Friday, September 9th, 1870, the new building was dedicated; Dr. Jastrow and other Ministers officiating.

This Synagogue (which, with the property on which it is located, cost $250,000) ranks with the most attractive edifices on Broad Street. Architecturally it is of the Moresque order, being surmounted by a tower 125 feet in height. Among inscriptions carved on the front is this: "My House shall be called the House of Prayer for all Nations." The interior is especially striking, and the seating capacity is about sixteen hundred. Public Services, in which all Jews have joined in more than a single instance, were held there;

specially the Memorial Services for Isaac Adolphe Crémieux, the world-renowned Hebrew and French statesman, in March, 1880, and those for James Abram Garfield, the lamented President of the United States, on September 26th, 1881. The Commemorative Services in honor of the centennial birthday of the great Jewish philanthropist, Sir Moses Montefiore, were attended there by a vast gathering, on Sunday evening, October 26th, 1884. These events were likewise distinguished by the presence and participation of eminent ministers and laymen. This Synagogue is also among the centres of attraction to strangers, and many of these are seen there on different occasions.

Before the removal from Julianna Street to Broad Street, the Congregation altered its worship and its ritual, which had formerly been Orthodox. It then adopted some of the innovations of the "Reform" wing of Judaism, and others later on. Among these were an abridged service and the acceptance of a ritual compiled by its Rabbi, Dr. Jastrow, and others; instrumental music by means of a large organ; the introduction of family pews, in which both sexes sit together; choral music rendered by a choir consisting of both Jews and Gentiles, besides a few other changes not sanctioned by the Orthodox. The services here have been rendered in Hebrew, English, and German, and the sermons until recently were at times in German, at others in English. The latter language now prevails. A son of Rabbi Jastrow, Professor Morris Jastrow, Jr., Ph.D., now of the University of Pennsylvania, was assistant preacher for a year, after which he retired from the ministry. Dr. Jastrow, Sr., introduced a number of new features as regards services and the form of worship, among them being services on Friday evening after dark—in addition to those towards sunset, as among the Orthodox—and at which sermons are preached. This custom, originating in Western States, has also taken root among some Congregations in the East.

In March, 1887, Rev. Solomon Kauffmann, who had been Minister at Selma, Alabama, was elected to succeed the lamented Rev. Jacob Frankel. Dr. Jastrow continued as Rabbi-Preacher until December, 1892, when he retired from office and was elected Rabbi-Emeritus; his successor being Rev. Dr. Henry Berkowitz.

Dr. Jastrow's reputation as a scholar and a writer extends far beyond this city, and, in fact, the United States. He was born at

Rogasen, in the Province of Posen, Prussian-Poland, June 5th, 1829. His parents were Abraham and Yetta Jastrow. His father was a merchant well versed in Hebrew lore. The son early received an educational training, much above the ordinary. He studied religion and Hebrew literature, under Rabbi Moses Feilchenfeld, at his native city, and later on, secular branches of knowledge, at the Gymnasium there. These studies he continued at the University of Berlin, and graduated therefrom in 1855. Proceeding to Halle, in Saxony, he underwent an examination at its University, and received the degree of "Doctor of Philosophy." He then became teacher at a religious school in Berlin.

Dr. Jastrow was first called to the ministry in 1857, as Assistant to Rabbi Baer Meisels, at a Congregation in Warsaw, Russian-Poland. There his active work began, not simply Congregationally, but in the entire community. Nor did he labor exclusively for the interests of his coreligionists, but was outspoken in his political views. When five Polish patriots were massacred in a riot, brought on by Russian officials, he attended their funerals, dressed in his robes, and thereafter delivered numerous addresses on the question of freedom, and labored to disseminate liberal views. His fame and his expressions spread abroad, and won for him the respect of many, but aroused the suspicion of the Russian Government. Nor was he alone an object of its fear; but Rabbi Meisels and a number of clergymen and laymen were likewise watched by the Tsar's officers. A crisis was reached towards the end of the year 1861, when, on a certain night, all those ministers mentioned were seized in their beds and conveyed to prison, where they remained three months. They were then taken to the frontier and expelled from Russia. The edict of banishment was subsequently repealed, but Dr. Jastrow had, meanwhile, become Rabbi at Manheim, in Baden. He afterwards yielded to requests and returned to the Congregation at Warsaw. But in July, 1864, a political revolution arose there, while Dr. Jastrow was absent at a watering-place. Then it was regarded best for his safety not to go back. He accepted a call from a large and influential Congregation at Worms, in Hesse-Darmstadt, and while there, he received an invitation (in 1866) to become Rabbi of the Rodeph Shalom Congregation, of this city.

Dr. Jastrow's work in this city is well known; he has been, and is, identified with many Jewish and secular movements; he became

Professor of Talmud at the Maimonides College, once in this city; he is an active worker in educational and charitable societies; a Vice-President of the Jewish Ministers' Association of America; a member of the Publication Committee of the Jewish Publication Society of America, besides belonging to other institutions. As a Rabbi and an orator he is also distinguished, preaching in both the German and English languages, and handling the subjects with an ability which evidences ripe experience and depth of scholarship. Dr. Jastrow's *forte* is the Talmud—that inexhaustible mine, embracing the Oral Law, the traditions, and the wisdom of the Hebrew Sages, from Post-Biblical times to the fifth or sixth century. He enjoys an enviable reputation in this respect, and has given his best years to study.

The twenty-fifth anniversary of Dr. Jastrow's ministry at Rodeph Shalom was celebrated with *éclat* on Wednesday evening, November 4th, 1891, at the Synagogue of his Congregation. Addresses, laudatory of the celebrant and his work, were delivered by the Rev. Dr. Sabato Morais, Rev. Solomon Kauffmann, and Mayer Sulzberger, Esq. Dr. Jastrow responded feelingly to the sentiments expressed by the speakers.

As a writer Dr. Jastrow has issued several works, among them "Four Centuries of Jewish History." He has written numerous pamphlets, besides contributing largely to newspapers and magazines. But his *chef d'œuvre* is a voluminous work, "A Dictionary of the *Targumim*, the *Talmud Babli* (Babylonian) and *Yerushalmi* (called Jerusalem) and the Midrashic Literature," which is now nearing completion, and is being issued in parts, at Leipzig, Germany. This effort is highly thought of by scholars, and the Doctor has spent years in its preparation.

Dr. Jastrow married Bertha Wolffsohn, at Warsaw, Russia, in 1858. Seven children were born to them, but two sons died some years since. There are now two sons and three daughters. The older son, Dr. Morris Jastrow, Jr., is Professor of Semitic languages and Assistant Librarian at the University of Pennsylvania. The second son, Dr. Joseph Jastrow, is Professor of Experimental and Comparative Psychology, in the University of Wisconsin.

Rev. Solomon Kauffmann, the Reader from 1887 to March, 1893, is a specialist in Pedagogy. He was born at Wronke, Posen, Eastern Prussia, January 24th, 1846. His inclinations for teaching

were early manifested, and his capacities were favorably tested in his youth, both in private tuition, and later on at Institutes. He officiated as Reader, in Merow, Mecklenburg-Schwerin, and was an instructor in Hebrew, German and Latin, at Seesen, Brunswick; and at Essen, Prussia. He came to the United States in 1873, and his first ministerial office was at Memphis, Tennessee; then at Portsmouth, Ohio; in 1883, at Chicago; and in 1885–1887 at Selma, Alabama. His voice, his abilities as a teacher, and his pleasing delivery as a preacher, combined to render him popular in the community, and with reluctance, his resignation as a Reader of Rodeph Shalom Congregation was accepted. Mr. Kauffmann is at present devoting considerable of his time to private instruction, while filling another ministerial position in this city. He married Bertha Eichelstein. They have three children—a son and two daughters.

CHAPTER XII.

RODEPH SHALOM (CONCLUDED)—REV. DR. HENRY BERKOWITZ BECOMES RABBI—FORMALLY INSTALLED—SYNAGOGAL MATTERS —REV. WILLIAM LŒWENBERG, READER—CONGREGATIONAL MANAGEMENT—AUXILIARY SOCIETIES.

ON the Eve of the Sabbath—December 2d, 1892–5653—Rev. Dr. Henry Berkowitz became Rabbi-Preacher of Rodeph Shalom Congregation. In his inaugural sermon he pledged himself to be a disciple of Aaron, "loving peace and following peace." A few scattered excerpts are here given:—

> "I shall wave aloft," he said, "in conciliatory hand the censer of reverent devotion, and in it I shall offer up to God as sweet incense whatever confidence and good-will and co-operation I may be able to win from you. I shall try to show due regard for the tendernesses of old associations, even while pointing out the needs of the new. . . . . .
>
> "While thus in the pattern of Aaron and by the dictum of Hillel, I shall strive for peace, let me ask of you to join with me in the effort to realize those aims which the sage sets forth as the object of the pursuit of peace, when, in the closing words of his injunction, he says 'Love thy fellow-men and bring them near to the *Torah*—all whose ways are ways of pleasantness, and all whose paths are peace.'
>
> "Standing firmly on the basis of Judaism in its purest conception, let us live and labor for the higher humanity, ever craving God's blessing."

Dr. Berkowitz, who is a native of Pittsburg, Pennsylvania, was born March 18th, 1857. He graduated at the High School in that city. After studying awhile at Cornell University, he returned to his native city and read law. He soon abandoned this for the ministry, and was entered among the first students at the Hebrew Union College, in Cincinnati, Ohio, founded in 1875. Eight years later he graduated therefrom, after having completed a course at the University of Cincinnati, in 1881. He was ordained as Rabbi, and received the Post-Graduate degree of "Doctor of Divinity" in 1887. After quitting college at Cincinnati, Dr. Berkowitz was united in marriage, October 28th, 1883, to Miss Flora Brunn. Two children have been born to them.

Dr. Berkowitz's first charge was at Mobile, Alabama. There his abilities, particularly as a public speaker, were demonstrated. On

the resignation of Dr. J. Krauskopf as Rabbi of the "Bené Jehudah" (Children of Judah) Congregation, at Kansas City, Missouri, Dr. Berkowitz, his brother-in-law, was selected to fill the office, in 1888. The young Rabbi's activity in various spheres was then still further manifested. Having a larger field he worked untiringly, and delivered lectures, particularly at Sabbath Eve later services, which, by their style and their composition, obtained much favor. He engaged in earnest work among Jews, and took part also in secular movements. His preaching, his labors, and his productions helped to spread his name.

In September, 1892, Dr. Berkowitz came to this city as a participant in the dedication ceremonies of the new "Kenéseth Israel" (Assembly of Israel) temple. He was then solicited for the Pastorate of the Rodeph Shalom Congregation, it being understood that Dr. Jastrow would retire and become Rabbi-Emeritus upon the election of his successor. On September 19th, Dr. Berkowitz was selected to the office mentioned by a majority vote of the members.

The new Rabbi at once evinced his desire to promote educational movements in this centre, and he has labored without pause in that direction. What gives promise of good results is a scheme, which owes its origin to him, viz.: a Jewish Department of the Chautauqua Movement, and other features distinctively marked in that educational plan. To this department further allusion will be made.

Dr. Berkowitz is part-author, together with Dr. Krauskopf, of "Bible Ethics," and a "Hebrew Reader." He has issued in booklet shape a work entitled "Judaism and the Social Question." Among Dr. Berkowitz's marked characteristics are a pleasing and engaging address, an interesting manner, and a bold utterance.

Dr. Berkowitz's advent in this city was marked by the introduction of Sabbath Eve later services at the Synagogue, though previously held at the school-house, 956–962 North Eighth Street, below Girard Avenue. This edifice, built in 1887, at a cost of $36,000, is of substantial brick and is fitted up with all the necessaries of a modern school-house. The main room on the second floor is occasionally devoted to Sabbath and Second Day Festival services. The Congregational School is thoroughly equipped, and is attended by several hundred male and female children of seat-holders. Dr. Berkowitz is Superintendent. The Synagogue has recently been renovated at a large expense, and has now an attractive interior.

Some innovations have been introduced since Dr. Berkowitz's induction into office, and the officiating Ministers have adopted the "Radical Reform" custom of worshiping without religious garment and with uncovered head.

Rev. William Lœwenberg, formerly Minister at Scranton, Pennsylvania, was selected as Reader, in March, 1893. His chanting of the services has elicited favorable comment. Rodeph Shalom Congregation has recently (1893) returned to membership of the Union of American Hebrew Congregations in the West, having withdrawn therefrom in 1885. It also contributes to the Jewish Theological Seminary, at New York City, and is represented in the Association. Dr. Jastrow, the Rabbi-Emeritus, is a member of the Advisory Board of the latter institution.

There are few important events to record in recent years. Mr. Reuben Strauss, a venerated teacher, who had served many years, died in January, 1892. The successive Presidents of this Congregation, for a lengthy period, were: Samuel Adler, Joseph Einstein, Elias Wolf, and Levi Mayer. The official head at this time is David Teller, a gentleman known for decades as an active merchant and an earnest worker. He has been President of other Corporations, and enjoys quite a reputation for his experience, ability, courteous and dignified manner. Mr. Teller's wife (*née* Rebecca Hackenburg) is the daughter of the lamented Judah Lazarus Hackenburg, and sister of William B. Hackenburg, a prominent Israelite.

The Congregational Board, as now composed, is as follows: President, David Teller; Vice-President, Meyer Frank; Treasurer, Benjamin F. Teller; Secretary, Benjamin Nusbaum; Directors, Herman B. Blumenthal, Louis Frankel, William Gerstley, Charles Heidelberger, A. Hess, L. Hirsh, J. Koch, L. Loeb, H. S. Louchheim, Levi Mayer, Jacob Miller, I. Nusbaum, A. I. Rosenheim, Emil Selig, M. Stern, and Clarence Wolf. A former Secretary of Rodeph Shalom was Lewis Ellinger, deceased. His successor was Alexander Reinstine, for a number of terms member of the City Common Council, and an officer of Societies, Secret Orders, etc., etc. He died on November 25th, 1892. Mr. Alexander Goodman was long the faithful Sexton of the Congregation. He died on June 8th, 1894. Mr. Leopold Schlesinger, his successor, is an experienced teacher in the Hebrew and religious school. He has for twenty-five years (1894) served acceptably in the latter capacity, and as Assistant Reader.

The Jewish Culture Association sprung directly from this Congregation. It has, however, been superseded by a new Auxiliary Association of Rodeph Shalom Congregation, instituted at a meeting held January 15th, 1894. Its aim is "to further the religious, educational, and moral undertakings of the Congregation, and to foster a closer bond of fellowship among its adherents." Four sections—each having specified objects—have been established, viz.: Congregational, Literary, School, and Charity. The officers are: President, Dr. H. Berkowitz; Vice-President, Simon Miller; Treasurer, Alfred Curtin Hirsh; Secretary, Dr. Lee Kaüfer Frankel; Chairmen of respective sections (as above-named), Charles Hoffman, Mrs. Charles Heidelberger, Mrs. H. S. Louchheim, and Louis Wolf. Membership is limited to those identified with the Congregation.

Rodeph Shalom continues to hold rank among the leading Congregations in the United States. It has witnessed not a few changes, from within and from without. Yet its large membership, financial standing, and active part in the doings of the Jewish community are evidences of its permanence and continued usefulness as a factor in Congregational growth and communal development.

CHAPTER XIII.

BETH ISRAEL CONGREGATION — ORIGINATED IN 1840—REV. GABRIEL PAPÉ—PREACHERS AND READERS AT DIFFERENT TIMES—CHANGES IN THE RITUAL—REV. DR. J. B. GROSSMANN'S INSTALLATION—PRESENT OFFICERS.

WHAT is known as the Polish Congregation worshiped until recently in its Synagogue building on the east side of Crown Street (between Fourth and Fifth Streets) above Race Street. The actual name, however, is "Beth Israel" (House of Israel). Its institution is explained in the following circular:

> "It having been intimated by several persons of the *German Jewish* persuasion, that if there was a suitable place dedicated for the Worship of the Supreme Being, in accordance with the old German and Polish customs, &c., and conducted on the principle of the Great SYNAGOGUE in LONDON, it would be the means of elevating the character of that portion of our community, instill religious and moral virtue in the rising generation.
>
> "The want of a suitable place in this large and growing community has been the means of deterring many *Foreigners sojourning among us* and caused others to depart from the religion of the forefathers.
>
> "Being desirous to uphold our *Sacred Religion* and diffuse the same among the rising generation of our community, we have thought it advisable to convene a meeting for the purpose of forming a *Polish and German Congregation*, and should you entertain the same religious views and are desirous in carrying them out, you are requested to attend a Meeting on Sunday Morning, 14th. Inst. at the Enniskillen Castle, south Fifth near Prune Street to be held for that purpose.
>
> "Your Obedient &C.
>
> FREDERICK SAMUELS,
> JOSEPH M. ASCH.
>
> Philad'a. June 12th, 1840."

As information has it, therefore, the Beth Israel Congregation was established in the month of Tamuz, 5600, corresponding with June, 1840. A hall was rented on the north side of Adelphi Street (between Walnut and Spruce Streets) above Fifth Street, and regular worship began there; a layman, Solomon Samuelson, officiating. The first officers were: Frederick Samuels, and Joseph M. Asch, "Parnassim" (Presidents); Henry Cohen, Treasurer; Abraham Collins, Jonathan Zachariah, John D. Jackson, and Hyman

Polock, Trustees; Jacob Ulman, Secretary; David A. Phillips, "Shamash" (Sexton). We meet the first regular Minister in Rev. Simon E. Cohen Noot, a native of Holland, elected to that office before the Passover of 5603–April, 1843. He served a few years and was succeeded by Rev. Gabriel Papé, who had come here from Prussian-Poland. In 1847–1848 ground was broken on Crown Street (as afore-mentioned) for a Synagogue. This was completed and dedicated on the Great Sabbath—that occurring immediately before the Passover—on March 29th, 1849. Rev. Mr. Papé and Rev. Samuel M. Isaacs, of New York City, then officiated.

The early years of this Congregation were not distinguished, nor marked by a large membership. In fact, on several occasions it became necessary to appeal to Jewish Communities, in order to tide over financial difficulties. However, in course of time, the debts were materially lessened; the increase of the Jewish population brought in new members; and permanence was no longer a matter of doubt. The Synagogue on Crown Street—the third in Philadelphia—is described in the "Stranger's Guide" (1858) as "a new and imposing building, constructed of brown stone, in the Egyptian style." A picture of the exterior accompanies this description.

Rev. Mr. Papé, the Minister, had studied much in his earlier days, and he possessed a considerable acquaintance with Hebrew lore. He seldom preached, however. He won the respect of his Congregation, and continued in office until his death, in January, 1872. Mr. Papé was for many years President of the Board of Hebrew Ministers, composed of the majority of Jewish Clergymen in this city, who regulated the manner of slaughtering animals for Jewish food, the admission of proselytes to the Jewish faith, the granting of divorces according to Jewish rule, and other matters relating to their community, but who, as a body, did not exercise any ecclesiastical authority, such as that of a Synod or a Governing Council.

During Mr. Papé's term, the Congregation engaged Preachers at different times. Rev. Solomon Jacobs, a native of St. Thomas, West Indies, occupied the pulpit in August, 1857, and for some years subsequent thereto. The worship all along had been conducted in the strict Orthodox manner. A choir was introduced in 1860. In February, 1867, Rev. Dr. Aaron S. Bettelheim, of Pressburg, Austria-Hungary, was elected Preacher. On his resignation, he accepted a position in San Francisco, California, and later on, at

Baltimore, Maryland. Both Dr. Bettelheim and Mr. Jacobs were men of scholarship and possessed ability as lecturers. In the same year that Rev. Mr. Papé died, Rev. M. Elkan, a German by birth, but who had come here from Liverpool, England, was chosen Reader and Preacher. Mr. Elkan's musical voice was heard to advantage during his ministrations, and sermons were delivered by him with frequency, in German and in English. Mr. Elkan served the Congregation from July, 1872, to July, 1881. He is now ministering in Hartford, Connecticut. His successor, in the latter year, was Rev. Max Rubin, who continued in office until September, 1884.

During all this period, numerous events had transpired, and the composition of the Congregation had undergone changes. The first President, Frederick Samuels, was succeeded, in turn, by Joseph M. Asch, Henry Cohen, Hyman Polock, Isaac M. Asch, Henry Marcus, Harris Coleman, B. Hyman, B. Abeles, Morris Rosenthal, L. Bloomberg, S. Nathan, S. Harris, and Isaac Cohen. Among those who served as Secretary were, Isaac H. Weil, Louis A. Green, D. Emanuel, Henry J. Hunt, and Philip Rasener.

The ministry being vacant, Rev. Victor Caro, who had previously officiated in Quincy, Illinois, was elected to the position in September, 1884. Mr. Caro is a native of Hungary, having been born September 19th, 1856. During his incumbency, the Congregation adopted a number of innovations of the modern "Reform" school, and accepted the ritual compiled by Revs. Drs. Marcus M. Jastrow, Benjamin Szold, and H. Hocheimer. Mr. Caro resigned in August, 1892, and is at present minister of the "Bené Jeshurun" (Children of Jeshurun) Congregation, at Milwaukee, Wisconsin.

The Congregation was without a regular pastor until October, 1892, when Rev. Victor Rosenstein was selected as Reader. He resigned in August, 1893.

In March, 1893, Rev. Dr. J. B. Grossmann, then officiating at a Congregation in Youngstown, Ohio, accepted a call to Beth Israel as Preacher. He was formally inducted into office on the Eve of the Sabbath, May 5th, 1893—5653. Dr. Grossmann's inaugural was characterized by eloquent and emphatic declarations.

> "The Jewish pulpit," he said, in the course of his address, "has no other reason for existence than to teach Judaism pure and simple, to arouse in the hearts of our people old-time fidelity and loyalty, old-time affection and devotion, to take up the heart of Judah and amid the changed conditions of our age, sing new songs to Israel's God and

Israel's Law. These alone are the mighty sources whence flowed our honor and glory in ages gone by; these alone formed the mighty Providence that guarded Israel's moral integrity and enabled them to remain proof against all flattery and abuse, against all seductions and persecutions; these alone shielded and safeguarded Israel's domestic life in vigorous purity, caused their social virtues to bud and blossom as the rose, endowed the feeble with strength, the timid with courage, the wretched with comfort, the peaceable and submissive with a sublime moral courage that has been the wonder and admiration of the world; and to these springs of living and life-giving waters I hope to lead all that come here to drink. Whether I shall prosper and succeed in my endeavors, Thou, O God, knowest alone. A great mission has become mine, a high and holy privilege to give direction to your thoughts, support to your religious needs, help and encouragement to your every endeavor after righteousness."

Dr. Grossmann's scholarly attainments are well known, and his capacities have been manifested in various spheres of action. The Doctor was born in North Germany, and is between forty and fifty years of age. When quite young, he began to study the Talmud. In later years he received instruction from Rabbi Elias Gutmacher, in Grätz, and Rabbi Choněh Rosenstein, in Berlin. At the latter city, Dr. Grossmann pursued also secular studies. He arrived in the United States some years since, and was, for quite a long period, an instructor at a University in California. He, likewise, devoted some time to journalism. As mentioned, he was ministering at Youngstown, Ohio, where he had officiated six years, when he was selected as Rabbi of the Beth Israel Congregation, of this city. Dr. Grossmann's writings include some studies on the critical value of the Septuagint, for a restoration of the Original Text of the Holy Scriptures.

The present officers of the Beth Israel Congregation are: President, Simon Jacoby; Vice-President, Samuel Saller; Treasurer, Alexander Simpson; Secretary, Simon Ezekiel; Trustees, Benjamin Saller, Jacob Myers, Ernst Neuman, and Julius Blankensee. The Hebrew and Religious School attached to this Congregation was established in 1859. The Rabbi is Superintendent, and there are several teachers. The present Board of School Directors is composed of Alexander Simpson, Simon Ezekiel, A. Rosenblat, Benjamin Saller, Abraham Saller, Jacob Rosen, and Isaac Schwerin. Moses Baer was Sexton of this Synagogue for a lengthy term. Philip Wittenberg now fills that position.

"Daughters of Beth Israel" is the name given to an Auxiliary

Association, recently established in this Congregation, the object of which is to aid it in various ways.

Beth Israel's Synagogue, on Crown Street above Race Street, has been sold, and the Congregation has purchased a church building, on Eighth Street below Jefferson Street, which will be suitably altered for a Jewish House of Worship, and as such will be dedicated before the Autumnal Season of 1894—5655.

CHAPTER XIV.

THE "REFORM" MOVEMENT AND ITS WORK—KENÉSETH ISRAEL CONGREGATION—ITS ESTABLISHMENT AND PLACES OF WORSHIP —SUCCESSIVE MINISTERS—REV. DR. DAVID EINHORN—REV. DR. SAMUEL HIRSCH.

CEREMONIAL and ritual observances, Biblically or traditionally handed down, have been adhered to by the Jews with tenacity. The outward features of religion which distinguish the professors of Judaism from those of other creeds have always been regarded as absolutely necessary to the preservation of the Jewish Faith, as an active, working religion—a positive belief, and not simply a series of negations. A system, the aim of which was to gradually abolish ceremonialism, or to, at least, reduce its observance to a minimum, originated in Germany some seven or eight decades since. Judaism, its advocates maintain, represents teachings lofty enough to assert themselves without the aid of any outward accompaniments, which but render it exclusive, retard its mission, and hold aloof its adherents from the rest of the world. Its ethical teachings, they agree, are of the highest importance, and these of themselves will finally assert its truths before mankind.

The movement representing those views was, however, in its early stages, confined to changes in the ritual and worship at the Synagogues—rendering these somewhat in accord with the customs of the majority. It made its appearance in this country about the year 1840, in Charleston, South Carolina, when the introduction of an organ into the services of the Portuguese Congregation there led to the withdrawal of a number of the members, and the formation of another Congregation, which, however, merged again with the former body—but not until 1866. This action was followed up by Congregations in New York City and elsewhere, with changes of a more radical character—and not in harmony with the Rabbinical laws. No ecclesiastical authority existing in this country, matters were allowed to shape their own course—each Congregation doing as it saw fit, without referring its action to any other but its own

Minister, and even he, at times, was overruled by the laymen who composed the membership or the Board of Trustees.

The movement spread, and, after having taken firm hold in alterations of the ritual and the worship, and in repealing many an ordinance of the Rabbinical code, it then showed its purpose with regard to some of the Mosaic Laws—the Divine Laws embodied in the Pentateuch, and, as such, regarded as inviolable for all time. It declared the Dietary prescriptions as being antagonistic to the spirit of the age; it disavowed all belief in a Personal Resurrection of the dead; it rejected all belief in Israel's Restoration as a Nation to the Holy Land, considering its Messianic Mission as apart from territorial limits, and as having no element of personality within it. It also declared its disbelief in a number of other distinguishing features of the religion of Israel; and finally, some, though not all, of its representatives in the pulpit, regarded as necessary the institution of special services on the first day of the week, in addition to those on the Seventh Day—the Day consecrated by the Decalogue as the Sabbath for all Jews. A few of the latest advocates of what is termed "Radical Reform" have also proclaimed the abolition of the Seventh-Day Sabbath, and the substitution therefor of the first day of the week, in accordance with the customs of the majority.

Such is, in brief, an outline of the "Reform" movement in its different stages of progression since it was first launched in Germany. It may serve as an introduction to a sketch of the "Kenéseth Israel" (Assembly of Israel) Congregation, which, though originally an Orthodox Congregation, gradually entered into the new movement, and is to-day, by reason of its numerical strength and position, very prominently identified therewith.

The Kenéseth Israel Congregation was instituted in March, 1847, by forty-five charter members. The first worship was held in a hall at 528 North Second Street (between Buttonwood and Green Streets), and in the following month, Rev. B. H. Gotthelf, a native of Germany, became Reader, Secretary, and Sexton; receiving at first for his triple services the very modest sum of $125 annually, and subsequently $400. In the same year (1847) the Congregation moved its quarters to a hall on Fourth Street (York Avenue) near Wood Street, where it remained until 1854, when a church building on the west side of New Market Street above Noble Street, which had

been purchased, was dedicated as a Synagogue on April 10th, 1854; Revs. Isaac Leeser, Jacob Frankel, Gabriel Papé, L. Naumburg, S. Morais, and other ministers taking part in these services. Previous to this, however, M. Sternheimer, Abraham Sulzberger, N. Davidson, and N. Rosenberg had been "Chazanim" (Readers), and Rev. L. Naumburg was elected Minister and Teacher in 1850, serving continuously for about ten years. Some changes in the liturgy—until then of the strict "Ashkenazic" type—were introduced during Mr. Naumburg's separate term. These also included the acceptance of an organ, a mixed choir, and the abolition of some traditional customs, as observed in all Synagogues. When, however, Rev. Dr. Solomon Deutsch, of Posen, became the Rabbi, in 1857 (Mr. Naumburg still being the Reader), innovations and alterations of a more extended character were adopted; among them being the three-year cycle, and later on the seven-year cycle of reading the Pentateuch (instead of one year), the discontinuance of calling up individuals to the reading of the "Torah," and the abolition of the Second Days of all the Festivals and Holy Days (excepting that of the New Year, which was also subsequently abolished, in 1864). In 1860, Rev. Julius Salinger succeeded Mr. Naumburg as Reader. In 1861, Rev. Dr. David Einhorn was chosen as Rabbi-Preacher. The presidency of the Congregation from its inception until 1863 was administered in different years by Julius Stern, A. Aronheimer, L. Bernheimer, Adolph Klopfer, and Abraham Kaufman.

Kenéseth Israel had now stepped into the front ranks of "Radical Reform," still more emphasized by its selection of Dr. Einhorn as its leader. Dr. Einhorn ranked with the most distinguished theological scholars of his time. He was an accomplished Hebraist, a ripe Talmudist, an eloquent German orator, and a writer of considerable note. Born in Dispeck, Bavaria, November 10th, 1809, he early evinced an aptitude for study, and soon displayed remarkable talents. He received tuition in the Talmud and Rabbinical Dialectics from Rabbi Wolf Hamburger, a celebrated specialist, and such was his progress that at the youthful age of sixteen years he received the degree of Rabbi. Classical lore and philosophy he imbibed at the Universities of Würzburg and München, and was titled "Doctor of Philosophy." He early disclosed his leanings in the direction of "Radical Reform," and occupied

several Rabbinical offices, among them that of Chief Rabbi of the Grand Duchy of Mecklenburg-Schwerin. But "Radicalism" was then in its incipient stages, and was by no means favored by the political authorities, who saw in it, as they thought, a tendency to throw off governmental, as well as ecclesiastical, rule. Hence, when Dr. Einhorn was Rabbi at Pesth, the Austrian Government ordered his temple to be closed. In 1855, he came to the United States as Rabbi of "Har Sinai" (Mount Sinai) Congregation, of Baltimore, and might have remained there even beyond 1861 had it not been for his manly and outspoken views against the curse of human slavery; which action rendered his stay in a pronounced Southern City attended with danger. He then sought Philadelphia, and was warmly welcomed by the Kenéseth Israel Congregation. He continued his ministrations here until 1866, and then moved to New York City to assume another charge. He remained there until his death, on November 2d, 1879, having previously retired from the ministry. Dr. Einhorn was a brilliant and polished German writer. He edited a monthly "called "Sinai," and compiled Catechisms, Prayer-Books, etc., etc. (79) During his term in this city the Congregation added largely to its numbers and dedicated its new and handsome temple (a term used instead of Synagogue by the "Reform" party) on the east side of Sixth Street above Brown Street, in 1864. The following year, Rev. William Armhold, who had been Minister in Pittsburg, Pennsylvania, was elected Reader and Teacher. Mr. Armhold, who has served ever since, is especially popular in the Jewish community, because of his kindly nature and sympathetic disposition. His services have proved eminently satisfactory in both positions.

Rev. Dr. Samuel Hirsch succeeded Dr. Einhorn as Rabbi-Preacher in 1866, continuing until 1887, when he retired from the ministry. During that period there were many stirring incidents in the Congregation, and lectures on Sunday were first introduced in 1870. These not succeeding were discontinued, but were resumed, with services in the German language, in 1881, followed in 1883 by English lectures, on which occasions different ministers of the "Radical Reform" party filled the pulpit. Dr. Hirsch's seventieth birthday brought together a large assemblage to the

(79) A lengthier sketch of Dr. Einhorn may be found in "Eminent Israelites of the Nineteenth Century," pages 66–71.

temple, Sunday, June 7th, 1885, and the event was commemorated by a special celebration there.

Dr. Hirsch was born at Thalfangen, in Rhenish Prussia, June 8th, 1815. After a course of tuition, he graduated from the University of Leipzig, with the degree of "Philosophy Doctor." Under a number of teachers he had studied for the Rabbinate. In his twenty-third year (1838) he was elected Rabbi at Dessau, where he remained until 1843, when he was raised to the high station of Grand Rabbi of the Duchy of Luxembourg, and occupied that office constantly until 1866, when the Kenéseth Israel Congregation, of this city, invited him to be its pastor. He accepted the invitation, and from his arrival became an open advocate of "Radical Reform," with which he had latterly been identified in Europe, having attended Rabbinical conferences in the interest of the new movement, and preaching it from his pulpit. Dr. Hirsch engaged in numerous ritual and doctrinal controversies while here, and increased his reputation as a scholar and a German orator. Among his writings is a work entitled: "The Religious Philosophy of the Jews," exhibiting the bent of his mind on religious, as well as philosophical, subjects. Dr. Hirsch was among the avowed opponents of Ceremonialism, and advocated the abolition of many observances and rites peculiar to the Jews. After his retirement in 1887, he went to Chicago (in 1888), and resided with his son, Dr. Emil G. Hirsch, a preacher in that city. He died there, on May 14th, 1889.

CHAPTER XV.

KENÉSETH ISRAEL (CONCLUDED)—REV. DR. JOSEPH KRAUSKOPF CALLED TO THE MINISTRY—SUNDAY SERVICES—A NEW AND LARGER EDIFICE DEDICATED WITH ÉCLAT—DESCRIPTION OF THE BUILDING—LYCEUM ESTABLISHED—SKETCH OF DR. KRAUSKOPF—REV. J. L. LEVY SELECTED AS ASSOCIATE MINISTER—OFFICERS OF THIS CONGREGATION.

A NEW field was marked out for the Kenéseth Israel Congregation, when it elected to the ministry, in 1887, Rev. Dr. Joseph Krauskopf, a graduate of the Hebrew Union College, at Cincinnati, Ohio. Dr. Krauskopf's first charge was at Kansas City, Missouri, where for a term of four years he was pastor of the "Bené Jehudah" (Children of Judah) Congregation. The lectures he there delivered attracted general attention, the speaker's utterances being distinguished by a winning style and a flow of speech which earned for him a reputation beyond the limits of that city. The Congregation in Kansas City, while it agreed to release him in 1887, after his call to Philadelphia, yet seemed anxious to retain his services. However, a larger field was offered Dr. Krauskopf, in a centre rendered famous by eminent ministers and representative laymen, and he accepted the position tendered him; entering upon his new duties here on Sabbath, October 22d, 1887, when he was duly installed by the retiring Pastor, Dr. Samuel Hirsch. He then delivered a lengthy inaugural on the obligations of a minister as a true "Messenger of The Lord of Hosts," and strongly declared in favor of preaching naught else but religious truth as set forth in the "Torah" (Divine Law); opposing display in the pulpit or sermonizing with a view to obtaining the plaudits of the multitude. Dr. Krauskopf opened his first series of Sunday morning lectures at the temple, on October 30th, 1887, and these have been continued during each season, which embraces from seven to eight months. They have been largely attended, while, nevertheless, meeting with antagonism from the Orthodox and moderate "Reform" elements, who regard them —together with special services introduced since—as unwarranted

innovations. Dr. Krauskopf's and Rev. J. L. Levy's (his associate) lectures on Sundays have been regularly issued in pamphlet form, and circulated largely.

The Congregation's membership has been very considerably augmented. While the edifice on Sixth Street above Brown Street had a fair seating capacity, it was deemed necessary—in view of increased membership—to erect another and more commodious building, on the east side of Broad Street, between Columbia and Montgomery Avenues. The ground was purchased during the year 1890 for $50,000. The corner-stone was laid on Monday afternoon, October 19th, 1891 (one of the Middle Days of the Festival of Tabernacles —5652), with ceremonies, conducted by officers of the Grand Lodge of Free and Accepted Masons, of Pennsylvania, Mr. J. Simpson Africa then being Grand Master. Addresses by Dr. Krauskopf, and Honorable Simon Wolf, of Washington, D. C., a Prayer by Rev. Dr. Marcus M. Jastrow, then Preacher of the "Rodeph Shalom" Congregation, and vocal and instrumental music also marked that occasion. The new structure was completed and dedicated on the Eve of the Sabbath, September 9th, 1892—5652; the ceremonies continuing on the two following days. A number of ministers from other cities and the pastor took part therein; large audiences being in attendance. The new edifice, which is of the Italian Renaissance style of architecture, is built of Indiana limestone. It is 120 feet front on Broad Street, and 150 feet in depth. A stone tower, almost the height of a steeple, stands 150 feet above the level and near the centre, and another tower at the southern end is 70 feet high. The vestibule is paved with mosaic tile. The shape of the auditorium is rectangular, and the seats on the main floor are upholstered chairs. The galleries extend around the sides. The seating capacity is about seventeen hundred in all. The Ark is at the eastern end, and ornamented. This contains the Scrolls of the Divine Law. The Perpetual Lamp is in front of the Ark. A cut glass dome in the centre of the building is 112 feet high. The windows are of stained glass. The wood-work is of quartered oak and mahogany. On the main floor is a large parlor. In the basement a dining-room and a kitchen are provided. The school-rooms are large and well furnished, being so arranged that, by means of an opening, the services in the temple may be heard. There are also an assembly-room, a library, a study for the Rabbi, and other

apartments—all designed after modern styles. The entire building is lighted by incandescent lamps, and gas-jets are also in readiness, if required. The new edifice was erected at a cost of about $200,000.

A society of young people belonging to this Congregation has been instituted, since Dr. Krauskopf's advent, through his efforts, and, under the name of "Knowledge Seekers," now "Lyceum," is composed of a number of classes which meet at stated periods for the study and discussion of educational and literary topics. This "Lyceum," which is now represented by a weekly publication, originated the movement which led to the establishment of the present Jewish Publication Society of America. A large and valuable collection of standard works, together with newspapers and periodicals, renders the newly-established library an important feature of the Congregational work. A section has been called after Mrs. Rose Krauskopf (*née* Berkowitz), the respected wife of Dr. Krauskopf, who died on January 15th, 1893, much lamented by the Congregation and the community. She was an active worker, and her loss at an early age caused keen sorrow. Three young children are left in their father's care.

Dr. Krauskopf has interested himself in communal affairs, in charities, and in educational institutions. Though still a young man, he has acquired a wide reputation. He was born at Ostrowo, in Prussia, January 21st, 1858, and received his earliest training at home. At the age of fourteen years he followed his brothers and sisters to America; arriving in New York City, during July, 1872. He first engaged with a brother in the tea business at Fall River, Massachusetts, but was soon left to depend upon his own resources; his brother having been attacked and brutally murdered in the vicinity of Princeton, New Jersey. Notwithstanding this awful misfortune he persevered, and, joining a literary circle, his talents began to show themselves. A Christian lady, Mrs. M. B. C. Slade, befriended the youth, and was the final means of his becoming a theological student at the Hebrew Union College, which had just opened in Cincinnati, under the general direction of the famous Rabbi, Rev. Dr. Isaac Mayer Wise. After pursuing there the regular course of eight years, young Krauskopf graduated in 1883, and was at once elected in Kansas City, whence he came here. Dr. Krauskopf has issued several works, among them "The Jews and the

Moors in Spain," and "Evolution and Judaism." He was mainly instrumental in originating a recent move in this city to provide "Model Dwellings for the Poor."

The Presidents of Kenéseth Israel, since 1863, have been: Simon Silberman, 1863–1873; and again, 1882–1883; Bernard H. Feustmann, 1873–1882; David Klein, 1883–1891; Michael C. Hirsch, 1891–1892. All these gentlemen have been prominent in the affairs of the community; Messrs. Feustmann and Klein, both deceased, having also served as officers of other institutions. This Congregation sustained a severe loss in January, 1894, by the death of Benjamin Salinger, who had long been its Secretary.

In January, 1893, Rev. Joseph Leonard Levy was elected Associate Minister, and delivered his installation address, on Sabbath morning, April 24th, following. Mr. Levy is a native of London, England, and the son of the late Rev. Solomon Levy, an accomplished minister. He was born November 24th, 1865. He studied at the Jews' Theological College, and subsequently under the present Chief Rabbi, Rev. Dr. Hermann Adler, Dr. M. Friedlænder, and the renowned champion of Orthodoxy, Rev. Dr. Samson Raphael Hirsch. After a course of study at the University College, he entered the University of London, from which he graduated in 1884, with the degree of "Bachelor of Arts." In 1885, he was ordained, and elected Minister of the Jewish Congregation in Bristol, England. In 1889, he came to the United States, and was Minister of a Jewish Congregation in Sacramento, California, until after his election in this city. Mr. Levy has in course of preparation, "A Child's History of the Jews," and "A Prayer-Book for Home Worship." He is a talented and an industrious worker in various spheres of action. He has recently been elected Professor of Hebrew in Temple College, of this city. He is also editor of *Lyceum Weekly*.

Rev. Mr. Levy has displayed considerable activity in local movements. During the summer of 1894, he originated a plan for supplying sterilized milk and ice, at cost, to the poor, during the summer season. An organization was effected, headquarters were opened, and much suffering was thereby averted. The plan adopted was after that put into operation in New York City, by Mr. Nathan Straus, a philanthropic Israelite. Hon. Edwin S. Stuart, Mayor of Philadelphia, is President of the organization here, and Rev. Mr. Levy is Vice-President and Chairman of the Executive Committee.

Dr. Krauskopf and Mr. Levy preach alternately at Kenéseth Israel temple. = The present officers of this institution are: President, Philip Lewin; Vice President, Morris Newburger; Treasurer, Joseph Louchheim; Secretary, Elias Braunschweig; Directors, Leopold Bamberger, Morris Liveright, M. H. Pulaski, Simon B. Fleisher, Jacob May, Alfred M. Klein, Armand Dalsheimer, Joseph R. Teller, Solomon Blumenthal, Joseph Loeb, Michael C. Hirsch, Abraham Kaufman, Arnold Kohn, Ludwig Leberman, Daniel Merz, and Leon Dalsheimer; Sexton, Oscar Klonower. = In addition to the Congregational School, which is attended by 486 children, a Kindergarten and other classes are maintained.

Kenéseth Israel has a record of material success, quite remarkable in its way. From a small beginning, it has grown numerically and financially, until it has attained, in that respect, a foremost position among congregations in this city. Its varied history, the different phases of "Radicalism" developed in its midst, and the distinction enjoyed by men called to its leadership are elements which have combined to render it an influential factor in a system, that claims to promote Judaism, after a manner essentially modern, and peculiarly its own.

CHAPTER XVI.

'ADATH JESHURUN CONGREGATION—ITS GROWTH IN THREE AND A HALF DECADES—ITS MINISTERS AND THEIR SERVICES—REV. ELIAS EPPSTEIN—INNOVATIONS IN THE RITUAL ADOPTED—REV. HENRY ILIOWIZI AND HIS ACTIVE AND SCHOLARLY WORK—READERS—OFFICERS.

"JESHURUN" is a Hebrew term applied poetically to Israel. It has, however, been adopted, in more than one instance, as a Congregational name. Hence, such as "Bené Jeshurun" (Children of Jeshurun) and "'Adath Jeshurun" (Congregation of Jeshurun) are names often met with. The latter term distinguishes the large Congregation whose House of Worship is located on the east side of Seventh Street above Columbia Avenue. This imposing structure was dedicated with impressive services on the Eve of the Sabbath, Friday, September 24th, 1886–5646—preceding the Autumnal Holy Days and Festivals. Several of the local Jewish clergy and others officiated on that occasion. The Congregation, which in recent years, has largely increased in its membership, does not appear to have had a very eventful history, though it has always counted among its members individuals who have actively labored for the welfare of the community.

At Horner's Hall, south-east corner of Third and Brown Streets, an organization met for public worship, in August, 1859. Rev. Samuel B. Breidenbach was the first Minister, and Mr. Moses Blumenthal, President. In 1864, the Synagogue building on the west side of New Market Street above Noble Street (formerly occupied by the Kenéseth Israel Congregation) was secured, and for ten consecutive years the services were held there. Previous to this, however, Rev. Moses Cohen was elected Minister; he being succeeded by Rev. Dr. S. Nathans. Three other clergymen followed in turn during the worship at New Market Street. These were Rev. M. Hoffman, Rev. Isaac Stemple, and Rev. Charles Seiniger. The last two mentioned possess remarkable voices. The latter has for some years been Reader at the Synagogue of the "Sha'aray Tephillah" (Gates of Prayer) Congregation, in New York City.

The 'Adath Jeshurun Congregation removed to a larger edifice in 1874, on the west side of Julianna Street below Callowhill Street (the same building in which the Rodeph Shalom Congregation had held worship for a lengthy period). Here it assumed more importance, and in time it was found necessary to obtain another and more commodious Synagogue, centrally situated. A site was selected, and the corner-stone of the present structure was laid on June 1st, 1886; services meanwhile being held in a hall at the north-west corner of Sixth Street and Girard Avenue.

In a cycle of fourteen years, Rev. S. Sänger, Rev. Adolph Bernstein, and Rev. Elias Eppstein were successively the spiritual guides. Preaching was of rare occurrence until the election of Rev. Mr. Eppstein. This Minister, who was born at Heschweiler, in Alsace-Lorraine, October 15th, 1832, had held office in different cities of the Union, but was called here from Kansas City, Missouri, in September, 1883. He inaugurated successful changes, among them being the introduction of Friday evening services, with a sermon, after dark. That step was the first taken in this vicinity, and to-day the 'Adath Jeshurun Synagogue has larger audiences on Friday evenings than any Congregation here that has adopted the innovation. Mr. Eppstein also re-organized the religious school of the Congregation, and, by means of a carefully planned system, placed it on an equality with the best established institutions of its kind. To his efforts the Congregation is largely indebted, and it was during his term that the movement for a new Synagogue received its impetus and was consummated. The worship, which had originally been of an Orthodox character, was subsequently changed to "Reform," and the Prayer-Book compiled by Rev. Dr. Marcus M. Jastrow, of this city; Rev. Dr. Benjamin Szold, and Rev. Dr. H. Hocheimer, both of Baltimore, became the basis of the ritual. Mr. Eppstein continued in office until May, 1888, taking part in the dedication of the present Synagogue, and officiating nearly two years therein.

On June 17th, 1888, the 'Adath Jeshurun Congregation elected its present Minister, Rev. Henry Iliowizi, who was duly installed into office August 24th following. The reverend gentleman has attained wide distinction as a writer for the press, an author, and a poet. Among his works in verse are "Sol," an epic poem, dedicated to the venerated Sir Moses Montefiore; "Herod," a tragedy,

in five acts; "Joseph," a drama, in seven tableaux; and "Saul," a tragedy, in five acts. His writings in prose include "Through Morocco to Minneapolis—Sketches of Life in Three Continents;" and "Jewish Dreams and Realities," a remarkable volume, issued in 1890. He has finished an historical romance entitled "The Martyr of the World," and "Pen Pictures of Men and Things in Two Hemispheres." These latter works have not yet been published. What is, perhaps, Mr. Iliowizi's *chef d'œuvre*, and on which he has expended his best efforts, is a colossal poem, issued in twelve cantos, commemorating the four hundredth anniversary of America's discovery. It is called "The Quest of Columbus," and therein the writer rhythmically pictures the trials and the voyages of the illustrious Genoese navigator, affairs of the Spanish Court of Ferdinand and Isabella, the expulsion of the Jews from Hispania, and other events—fortunate and untoward.

Mr. Iliowizi is a deep student, a forcible speaker, an interesting and witty conversationalist, considerable of a linguist, possessing a striking memory and a bold and facile pen. He was born in the province of Minsk, Russia, January 2d, 1850. His parents were noted for their piety. At an early age he was initiated into different branches, and pursued deep studies in Jewish schools in his native country. In his fourteenth year he was sent to Roumania, proceeding shortly after to Germany, where he followed studies at the *Real Schule*, in charge of Dr. Baerwald, at Frankfort-on-the-Main; then at the Jewish Teachers' Seminary in Berlin, Dr. A. Horwitz, Director; and he subsequently studied for the Rabbinate, at the Seminary in Breslau, Dr. David Rosin being at that time its Director. Mr. Iliowizi then went to London and Paris, studying different languages, after which he was dispatched to Morocco to represent the Anglo-Jewish Association and the *Alliance Israélite Universelle* in educational work among the Hebrews of Tetuan. After laboring there with earnestness, persistency, and courage for some time, Mr. Iliowizi determined to come to the United States, where he arrived in 1880. He wished to enter the pulpit, and, ere long, this wish was gratified. The "Sha'aré Tob" (Gates of Goodness) Congregation, of Minneapolis, Minnesota, invited him to the ministry, and he remained with that body until after his election in Philadelphia. In Minneapolis he became well-known among all classes, and before leaving there was presented by his Congregation

with a magnificent silver service; the presentation speech being delivered by Emanuel Cohen, Esq., a former resident of this city, and a lawyer whose literary ability has won recognition from a wide circle. Mr. Iliowizi preaches twice weekly during each season to his Congregation here, and he has been heard as a lecturer at public gatherings. He is an active worker, and of his writings for the press quite a number are on questions of religious moment. With all this he combines mechanical and inventive genius, demonstrated in a number of highly useful and remarkable appliances. His wife (*née* Matilda Flesh) is a talented amateur in painting and in music.

Rev. Jacob Samuel Sherbow was for four years Cantor of the 'Adath Jeshurun Congregation. The present "Chazan" (since August, 1891) is Rev. Adolph Gross, who possesses a well-trained voice, and is favorably known among Israelites. He had previously officiated at Congregations in Easton, Pennsylvania, and in New York City.="Our Students of Jewish History" is the name of a literary society composed of young people in this religious body.

The business management of the 'Adath Jeshurun Congregation is as follows: President, Simon Bacharach; Vice-President, B. Lœwenstein; Secretary, Joseph Goldsmith; Treasurer, Raphael Goldbacher; Directors, M. Alkus, Augustus Bacharach, J. M. Engel, William Eckstein, H. Heyman, Michael Hassler, I. Mansbach, N. Pollock, Solomon Rogasner, M. Rohrheimer, S. Roof, F. Schamberg, Jacob Singer, S. Strauss, M. Strousse, and A. Wise; Sexton, Philip Daniel.

CHAPTER XVII.

A New Congregation—Teshu'ath Israel—Its Aims and its Management — Rev. Victor Rosenstein — Rev. Solomon Kauffmann—Sons of Halberstam Congregation.

The youngest of Congregations in the northern district is called "Teshu'ath Israel" (Salvation of Israel). It originated from a movement in the summer of 1893, when a number of members of the Rodeph Shalom Congregation withdrew therefrom, and, with others, established a new Congregation upon moderately Conservative principles. The chief actors in this move engaged a hall at 1518 Columbia Avenue, and provided fittings for worship. The first service was held on the Eve of the Sabbath—Friday, Elul 20th, 5653—September 1st, 1893—and thereafter regularly on Sabbaths, Holy Days, Festivals, etc., etc. Rev. Victor Rosenstein was selected as Cantor or Reader, and requested to deliver an occasional sermon. The ritual adopted is that compiled by Revs. Drs. Marcus M. Jastrow, Benjamin Szold, and H. Hocheimer, and called *'Abodath Israel* ("The Service of Israel"). A school has been opened for the religious and Hebrew instruction of the children of those affiliated with this Congregation. The present quarters are temporary, as it is the intention of the directorate to purchase an up-town building for a Synagogue.

Rev. Mr. Rosenstein, the first minister, is the possessor of a musical voice, capable of rendering the accepted liturgy in an impressive manner. He received vocal instruction from Professor Marchési, at Vienna, Austria. Among the European positions he has held was that of Cantor at the East London (England) Synagogue for a period of twelve years. He has occupied a similar station in the Beth Israel Synagogue of this city. Mr. Rosenstein is also considerable of a linguist and a Hebrew scholar. As a preacher, he has been heard on a number of occasions. Mr. Rosenstein resigned in April, 1894, and has been succeeded by Rev. Solomon Kauffmann, formerly Reader of Rodeph Shalom Congregation.

LIBRARY OF URBANA-CHAMPAIGN

The officers of Teshu'ath Israel Congregation are: President, Edward L. Rothschild; Vice-President, Mayer Troutman; Secretary, Paul Steinberg; Treasurer, Samuel Krieger; Directors, Isaac Rosskam, Moses Westheimer, Herman Fischler, Gustav Cohn, and Gustav Lipschuetz.

We have now completed the list of historic Congregations whose shrines are located in the northern section of Philadelphia. This, however, does not include "Chebroth" (Societies), the number of which is considerable; nor does it embrace those institutions of a Congregational character that have sprung up in the southern section of this city, mainly within the last decade or twelve years. As these, for the most part, were the outgrowth of the Russo-Jewish exodus of 1881–1882, they must be referred to in a separate chapter, rather than in a disconnected form. The same method will be pursued with the organized "Chebroth," except that called "The Sons of Halberstam."

This Congregation now worships at the Synagogue on the west side of New Market Street between Poplar and Laurel Streets, until recently occupied by the "Anshé Emeth" (Men of Truth) Congregation. "The Sons of Halberstam" came into existence in Ootober, 1886; Mr. A. Gross being the first President. There were only seven original members, but the present membership is 110. Worship was first held at the north-west corner of Second and Vine Streets; then at 508 North Second Street; different members officiating at different times. Mr. M. Miller is the President, and is assisted in the management of affairs by other officers and a Board of Trustees. Rabbi 'Hayim Hirsch Kahané preaches at the Synagogue of this Congregation, and is also at the head of two other "Chebroth."

CHAPTER XVIII.

FORMER CONGREGATIONS—BETH EL EMETH—REV. GEORGE JACOBS AND OTHERS—ANSHÉ EMETH CONGREGATION—'ADATH ISRAEL AND BENÉ ISRAEL CONGREGATIONS—JEWISH HOSPITAL AND JEWISH FOSTER HOME SYNAGOGUES—PUBLIC WORSHIP AT SUMMER RESORTS—BETH ISRAEL CONGREGATION OF ATLANTIC CITY —IN OTHER LOCALITIES.

SOME years since, there were as many as eight up-town Congregations. There was also a down-town body composed mainly of Hollanders. At present, the following regularly established Congregations flourish in the northern section of this city, viz.: Mickvéh Israel, Seventh Street above Arch Street; Rodeph Shalom, Broad and Mount Vernon Streets; Beth Israel, Eighth Street below Jefferson Street; Kenéseth Israel, Broad Street between Columbia and Montgomery Avenues; 'Adath Jeshurun, Seventh Street above Columbia Avenue; and Teshu'ath Israel, 1518 Columbia Avenue.

Of the Congregations formerly existing, the "Beth El Emeth" (House of The God of Truth) had a fair membership at times, and was in charge of ministers who attained distinction. It was instituted in the spring of 1857, and a church, on the east side of Franklin Street above Green Street, was altered into a Synagogue, and dedicated in September, 1857. Rev. Isaac Leeser was the first minister, from the period given, until his death, on February 1st, 1868. Rev. Dr. Abraham de Sola, of Montreal, Canada, was then tendered the vacant position, but he declined. Mr. Joseph Newhouse was the first President, and Mr. David Eger was the first Treasurer of this Congregation. In March, 1869, the services of Rev. George Jacobs, then minister of the "Beth Shalom" (House of Peace) Congregation, of Richmond, Virginia, were secured; Rev. Abraham J. R. Pereira, who had been chosen assistant to Rev. Mr. Leeser, having officiated during the interim. Rev. Mr. Jacobs served the Congregation faithfully until his decease, on July 14th, 1884, before he had attained his fiftieth year.

Mr. Jacobs occupied a considerable prominence in the community,

and his field of labors was by no means confined to the limits of his Congregation. In educational and charitable associations he displayed a lively interest, and was always active in the cause of his fellow-believers. He was born at Kingston, Jamaica, September 24th, 1834. He was originally a merchant in his native city, and afterwards at Richmond, Virginia, where he occasionally acted as Minister of the "Beth Shalom" (House of Peace) Congregation. Subsequently he abandoned trade, and became the guide of that religious body in 1857. Twelve years later he came to this city as Minister, and his really active work began here. As a member of the Young Men's Hebrew Association he became conspicuous by his efforts in its behalf. As an officer of the Jewish Orders "Bené Berith" (Sons of the Covenant), "Késher Shel Barzel" (Band of Iron), and "Free Sons of Israel," his efforts proved advantageous to these secret institutions. Mr. Jacobs was also a distinguished member of the Masonic Fraternity, and had been a Chaplain of a Grand Lodge. He contributed largely to "The Jewish Record," of this city, and he issued two Catechisms in pamphlet form, viz.: "Elementary Instruction in Hebrew Faith," and "The Path of Truth." Mr. Jacobs was an imposing figure in the pulpit, being of large build and striking countenance, possessing an excellent knowledge of rhetoric, a flow of language, and a dignity, all of which contributed to interest and impress his hearers. His decease was the cause of much lament by Israelites and all who had known him for his qualities of mind and heart, his genial disposition, and his suave manners.

Not until April, 1885, was the vacancy filled; Mr. Samuel Jacobs, older son of the late Minister, officiating meanwhile. Then Rev. Joseph 'Hayim Mendes Chumaceiro was elected to this office. Mr. Chumaceiro, who was born at Amsterdam, Holland, July 3d, 1844, had occupied ministerial offices in Charleston, South Carolina, and in New Orleans, Louisiana, prior to his being called here. He had also devoted considerable time to newspaper writing and had edited a weekly called "The Jewish South." Mr. Chumaceiro remained in this city a few years, after which he removed to Evansville, Indiana, and assumed a charge there. More recently he was chosen Rabbi at Curaçoa, at the extreme point of the West Indies, where his father had officiated for a long term of years. Since then he has returned to the United States, and has occupied other ministerial stations.

The Beth El Emeth Congregation—of which the late Mr. Alfred T. Jones was the President for long terms at different times—continued to hold worship for awhile, but gradually its numbers were lessened, and finally the Synagogue building on Franklin Street above Green Street was sold. The Congregational cemetery, however, in West Philadelphia, is still maintained under the direction of a number of those persons who were affiliated with the Congregation.

The "Anshé Emeth" (Men of Truth) Congregation was organized in the autumn of 1872, and its founders were a number of gentlemen who had been members of another Congregation. They purchased the Baptist Church property, situated on the north side of New Market Street above Poplar Street. The building was re-fitted and re-arranged for a Synagogue, and was dedicated before the Hebrew New Year, 5633—corresponding with the year mentioned above. Rev. Dr. Isaac M. Wise, of Cincinnati, Ohio, delivered the sermon on that occasion. The first minister was Rev. Isaac Stemple, who had, prior to this, held office in the 'Adath Jeshurun Congregation. After serving three years, Rev. Mr. Flaum succeeded him, but for a brief term. Rev. Nathan Ruzanowsky followed, and remained four years. On his resignation Rev. Mr. Bauer was elected to the ministry, which he filled about one and a half years, and was succeeded for a year by Rev. Solomon Rappaport. The next minister was Rev. Leo Reich, a native of Hungary, and a gentleman of considerable talent, who now occupies a position in a large Jewish Congregation, at Atlanta, Georgia. Mr. Reich was in office here three years, during which time he became an interested participant in literary affairs among the Jewish community. Mr. Reich's successor was Rev. William Mitter, in 1887–1888.

Rev. Elias Eppstein became the minister, in August, 1888, having already served the 'Adath Jeshurun Congregation, of this city; and remained until 1890. Mr. Eppstein conducted the congregational school, and delivered sermons in both the English and German languages, instituting also here later Friday Evening Services. During a part of his term, Rev. Mr. Wollenberg was Assistant Minister and Reader. Rev. Nehemiah Mosessohn, a scholarly

Russian, with an interesting record, entered upon his ministerial duties in Anshé Emeth Congregation, on the 1st of September, 1890. He retained office about a year, and is now minister of a Jewish Congregation at Dallas, Texas. Rev. Mr. Mosessohn was succeded by Rev. A. Garfano, after whose resignation the services were conducted by laymen. The Congregation disbanded in 1893, and their Synagogue is now the House of Prayer of a large "Chebrāh," as hitherto noted.

The other up-town Congregation was the "'Adath Israel" (Congregation of Israel), instituted in 1873, but which met for worship only three years; occupying what was formerly a church building, on the east side of Eighth Street above Noble Street. Rev. Charles Calmann was the minister. In 1876 'Adath Israel's members joined other religious bodies in this city. Mr. Calmann subsequently repaired to Chicago. He died there early in 1893.

What was at one time a Congregation of some importance held services on the east side of Fifth Street above Catharine Street, in a building which had been altered into a Synagogue, and dedicated to Hebrew worship, on January 5th, 1857. It was known as the "Bené Israel" (Children of Israel) Congregation; being founded by Hollanders (some of whom were among early settlers in this city and country) in 1852. The first place of religious meeting was on the third floor of a hall at the south-east corner of George (now Guilford) and South Streets (between Second and Third Streets). Rev. Jacob Lipman, who had before served the Rodeph Shalom Congregation, became the Reader, and ministered about two and a half years; being occasionally assisted on the high Holy Days and Festivals by Mr. Feist Bachman. In 1855, Rev. Simon E. Cohen Noot succeeded him, and continued his ministrations until 1862. From that period until 1877 there were two successive ministers; the first being Rev. Samuel B. Breidenbach, in 1862–1874, and the other Rev. Jacob Voorsanger (who had already been an assistant) in 1874–1877. The former died in December, 1889. The latter is at present the minister of the largest Jewish Congregation in San Francisco, California, and was Adjunct Rabbi there for some years; having officiated before at Providence, Rhode Island, and in Houston, Texas, after leaving this city. Mr. George Goudsmit then acted as

Reader at the Bené Israel Synagogue; but the Congregation finally disbanded in 1879, and some of its members also proceeded to various Synagogues. Mr. Henry de Boer was the first President; Mr. G. Felleman was another; and Mr. Joseph Sanson, the present Court Interpreter, was the last who directed the temporal affairs of this Congregation.

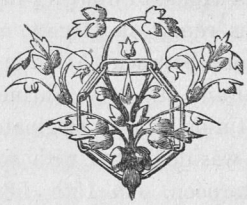
The Jewish Hospital, at Olney Road, near York Pike, and the Jewish Foster Home, on Mill Street, Germantown, have special apartments for Synagogues, where worship is held regularly. At the former, Rev. L. Sænger and Rev. Moses Cohen officiate, and at the latter, Rev. S. M. Fleischman, the Superintendent, whose addresses to the children have been very favorably commented upon, and some of which are given publicity.

The want of Synagogues at summer resorts, which the descendents of Abraham, Isaac, and Jacob frequent annually, has often been felt; but not until very recent years has this want been filled. Long Branch (New Jersey) was the first seashore city in the Middle States, that established a House of Jewish Prayer; and Atlantic City, to which Philadelphians repair in largest numbers, comes second. On Pennsylvania Avenue, between Atlantic and Pacific Avenues, stands the newly-erected and attractive Shrine of the "Beth Israel" Congregation—an institution which originated in October, 1890. The present Synagogue was dedicated with special services and addresses, on Friday afternoon, Ab 15th, 5653—July 28th, 1893. Prior to that time the worship was held in halls. Rev. Isaac Stemple was the first minister, and Rev. Jacob Samuel Sherbow is now the Reader. Mr. Sherbow is well known in the community, and had previously occupied a ministerial office in the 'Adath Jeshurun Congregation, of this city. The worship at the new Synagogue is in accordance with the ritual compiled by Drs. Jastrow, Szold, and Hocheimer. Sermons are occasionally delivered by visiting ministers. The regular membership of the Congregation embraces from twenty-five to thirty families—all residents of Atlantic City. This number is largely augmented during the summer months. The

officers of Beth Israel Congregation are: President, J. B. Koopman; Vice-President, G. Wiesenthal; Treasurer, I. Blau; Secretary, L. Bledenthal.

"Sons of Israel" is a name borne by a Jewish Congregation, in Camden, New Jersey. It reckons over sixty members, and has a regular organization.

At the present writing, there is a movement to establish a Synagogue at Asbury Park, New Jersey, and a plot of ground has been offered for its erection there.



CHAPTER XIX.

HELPING THE POOR—THE EXTENSIVE SPHERE OF WORK OF THE SOCIETY OF THE UNITED HEBREW CHARITIES—ITS VARIED LABORS—BRANCHES AND OTHER ADJUNCTS.

MINISTERING TO THE SICK—THE JEWISH HOSPITAL ASSOCIATION—ITS ORIGIN AND DEVELOPMENT—THE PRESENT INSTITUTION—HOME FOR THE AGED AND INFIRM—MATHILDE ADLER-LOEB DISPENSARY—AN ACTIVE MANAGEMENT.

"DEAL thy bread to the hungry;" "Bring the afflicted poor into the house;" "When thou seest the naked cover him."—These inspired words of the great Prophet Isaiah but re-echo many an ordinance contained in the Pentateuch and in other Books of Holy Writ. They have found obedience among the Hebrews at all times, and there is no people in whose midst charitable instincts and sympathy for the needy, the suffering, and the unfortunate are marked in a larger degree. From time immemorial; from the days when they were commanded as a Nation inhabiting the Land of Canaan (Palestine) to leave the gleanings and corners of their fields for the poor and the stranger (a measure which prevented the existence of pauperism and the need of almshouses) the Hebrews have been noted as a charitable people, caring for their own under all circumstances, and seldom, if ever, asking the aid of other communities with whom they dwell. Even in these days, when suffering and poverty are so much on the increase; when thousands come to these shores, almost, if not utterly, penniless—thereby taxing the resources of societies to the utmost extent—the sight of a Jew begging on the streets is a rarity. Public institutions count few, indeed, of this faith among their inmates or their beneficiaries. The Jew is either self-dependent, or he quickly learns to become so. His name figures as seldom on the records of eleemosynary institutions of a general character as it does on the criminal dockets; and in this respect he is the exception to most nations. On the other hand, however, his generosity is unstinted, and not confined to those of his faith; he will give to, rather than receive from, secular as well

as religious establishments which have naught to do with the interests of his own race. (80)

Our present object, however, is to point to the character and work of Jewish Societies, outside the sphere of Congregationalism, whose aims are charitable, religious, and educational.

United Hebrew Charities.

The varied and extensive field of its operations serves to bring the Society of the United Hebrew Charities to first notice. As its name indicates, it was formed by a Union of a number of diverse institutions, six in all; among which were the United Hebrew Relief Association, Solomon Teller, President; the United Hebrew Beneficent Society, the late Mitchell A. Mitchell being President; and the United Hebrew Beneficent Fuel Society, whose efficient head the late David Pesoa had been for many years, being succeeded by the late Abraham S. Wolf. Meetings were held for the purpose stated by gentlemen connected with these Charities, and ministers of different Hebrew Congregations. At the first meeting, on February 15th, 1869, a general discussion was had as to best means. This resulted in the adoption of a plan for union, prepared by Edward H. Weil, Esq., (who was the first to suggest it), at a subsequent meeting, on March 23d, 1869, which meeting was held at the Rodeph Shalom Synagogue, then on Julianna Street below Callowhill Street. The following June 7th (1869) the Society was duly incorporated; the application for a charter bearing the signatures of Edward H. Weil, Lucien Moss, E. L. Moss, Henry Cohen, Abraham Hart, Solomon Teller, Meyer Frank, Isidore Binswanger, Michael Moyer, Mason Hirsh, Alfred T. Jones, Judah Isaacs, Solomon Gans, Sr., Levi Mayer, Simon W. Arnold, Joseph L. Moss, M. A. Mitchell, Abraham S. Wolf, B. Greenewald, Elias Wolf, Ernest Nusbaum, Samuel Hecht, Abraham Goldsmith, Michael Hassler, David Teller, William B. Hackenburg, and Joseph Einstein.

"The object of this Society," as stated in Article II of its Constitution, "shall be to relieve the destitute of the Jewish people

(80) A statistical table of nine Jewish charity societies, in 1891, shows that with a total membership of not more than 4,900, $141,465.96 constituted the total receipts of a single year, while the amount expended reached $134,601.62; figures (specially the last mentioned) which have since been considerably increased.

of the city of Philadelphia, and to discourage pauperism." The first officers, elected June 13th, 1869, were: President, Simon W. Arnold; First Vice-President, Simon Silberman; Second Vice-President, Isidore Binswanger; Treasurer, Mason Hirsh; Secretary, Lucien Moss; Managers, Solomon Teller, Henry Cohen, Joseph Einstein, M. A. Mitchell, Levi Mayer, Jules A. Ephraim, Abraham S. Wolf, Moses Simon, Solomon Gans, Sr., Abraham Goldsmith, Morris Rosenbach, and Joseph Rosenbaum; Counsellor, Edward H. Weil. The first President, Mr. Arnold, was a broad-minded and cultured gentleman, and an energetic worker, who brought system and discretion into the management of affairs. After two years he retired from the presidency. He subsequently removed to New York City, where he died, on March 5th, 1885.

In 1871 Mr. Moses Simon became President, and rendered excellent service during four years. When he withdrew, the venerable Mr. Solomon Gans—now in his ninety-first year, but who is still active—was chosen to that office (1875), and was re-elected annually until 1892, when he declined another term, and was chosen Honorary President, which station he still worthily fills, and continues to display his interest in the cause of the Society. For a long period Mr. Gans has served in the management of congregational and charitable institutions, and he has contributed largely to their maintenance. He was succeeded in the presidency by Mr. Edward L. Rothschild, a gentleman who ranks second to none in the sphere of charitable labors; who has placed the Society upon a thorough systematic basis; who works ardently in its cause, and who subscribes liberally to many worthy objects. Before his election to the presidency of the United Hebrew Charities, Mr. Rothschild had served as a director. He was re-elected President in 1893, and again in 1894, and is continuously at his post of duty. Messrs. Marx B. Loeb and Alfred M. Klein are efficient Vice-Presidents. Mr. Henry Hirsh succeeded his lamented brother, Mr. Mason Hirsh, as Treasurer; and Mr. Louis Wolf was selected as successor to the late Mr. David Klein, who, as Secretary, performed valued labors in behalf of this institution. The first Assistant Secretary was Mr. Moses Lazarus, now deceased, who rendered considerable aid to the Society by his knowledge of languages, which enabled him to see to the wants and necessities of individuals hailing from different climes.

Mr. Lazarus was also a superior penman. Mr. William Lonnerstadter was his able successor, and continued in office until his death, on March 24th, 1894.

The Managers are: Messrs. Morris Alkus, Simon Bacharach, Myer Behal, Edward Goldstein, Jacob Henly, Max Herzberg, Moses Hirshler, Isidore Langsdorf, Ludwig Leberman, Joseph Louchheim, Barney Selig, and Moses Stern; Honorary Members of the Board of Managers, Messrs. Arnold Kohn, Simon Loeb, and Isaac Saller; Assistant Secretary, Mr. Jacob Lonnerstadter; General Manager, Mr. Moses Klein; Employment Agent, Mr. George Goward. There are also physicians, counsellors, and a Ladies' Committee of seventeen members, in charge of the Clothing Department.

The Society's main offices were at first located at 34 North Seventh Street; afterwards at 325 North Fifth Street. At present, the premises at 636 North Sixth Street are occupied. Applicants for assistance are either relieved here or by District Committees, who, after investigating their condition, give aid at their homes.

A comparison of the receipts and expenditures, and the number of applicants assisted during the first year, with those contained in the last annual report (1894), may be of interest, showing how immensely the Society's work has been increased in twenty-five years: Report of 1870—Total receipts, $14,773.22; total expenses, $13,349.95; balance, $1,384.27; number of individuals assisted, 682. Report of 1894—Total receipts, including a balance, $52,916.04; total expenses $46,536.00; balance, $6,380.04; number of individuals assisted, 7,986.

In addition to the receipts from ordinary sources, this Society receives the largest division of the proceeds of the annual Hebrew Charity Balls, and the amount of collections or subscriptions at uptown Synagogues on the Great Day of Atonement. Its labors are exhaustless, and the female contingent, assisting the Managers, is always active; an incessant laborer in this field being Miss Esther Baum, whose participation in charitable work dates years back.

Attached to the United Hebrew Charities is an Auxiliary Branch, originated early in March, 1886, and whose members are mainly young men. This Branch has established an Employment Bureau, now located in the Hebrew Education Society's new building, at the south-west corner of Tenth and Carpenter Streets. Mr. George

Goward is Superintendent, and, together with Monthly Committees, strives to obtain situations for the unemployed. In one year (March, 1892–March, 1893) this Employment Bureau secured positions for 463 applicants, and expended $1,186.22 in the same period. From March, 1893, to March, 1894 (during a trying period in business circles), positions were obtained for 159 applicants. Mr. Henry M. Reis was the first President of the Auxiliary Branch. The present executive officer is Louis Wolf; Vice-Presidents, Miss Esther Baum, Dr. Joseph Krauskopf, and Dr. Henry Berkowitz; Treasurer, Clinton O. Mayer; Recording Secretary, Jacob Weil; Corresponding Secretary, Max Herzberg.

The Auxiliary Branch has been given charge of the Baron Maurice de Hirsch Trust for the assistance of immigrants, in so far as it relates to Philadelphia. This Trust, instituted by the world-renowned philanthropist, has the annual allotment of the settled amount of $120,000, or $10,000 monthly. Of the entire sum, $700 are given each month to this city; $500 for general purposes, and $200 for educational objects, in charge of the Hebrew Education Society. The general direction of the Trust in this country is entrusted to a Board of Managers, selected by Baron de Hirsch, and representing the United States; Messrs. Mayer Sulzberger and William B. Hackenburg being the members from this city. To these the Branch reports its doings. In March, 1892–March, 1893, 668 persons received assistance; of whom 303 were afforded transportation; 76 were aided in business; 119 were given tools; and 115 were taught trades. The total expenditures were $5,687.23. In the following year, 1,086 persons were assisted in different ways, at an outlay of $7,451.29. The Branch, as Agent, has recently adopted a scheme for relieving overcrowded down-town districts, and for aiding whole families, by removing them from cooped-up quarters to small dwelling-houses, and charging each family $10 monthly. This scheme is reported to be working satisfactorily, and it may, if successful, contribute much towards reducing poverty, and improving the condition of the indigent among Israelites.

The De Hirsch Trust is presided over by Honorable Myer S. Isaacs; Mr. Jacob H. Schiff, a most generous giver, is Vice-President; Mr. Emanuel Lehman is Treasurer (succeeding the late Mr. Jesse Seligman); and Dr. Julius Goldman is Secretary. All these gentlemen are residents of New York City, as is the General Agent of the

Trust, Mr. Adolphus S. Solomons. Among the varied works to which the Trust is devoted, is that of colonization, and "The Woodbine Colony," embracing a tract of five thousand acres in New Jersey, on the Cape May Road, is under its management, and strenuous efforts are being put forth to render it a successful and a permanent settlement.

The "Personal Interest" Society, an organization composed mainly of ladies, and founded over a year since, aims to assist the United Hebrew Charities, by investigating cases, taking charge of separate families, and relieving distress. The work is apportioned among the members, and needed funds for relief are furnished by the United Hebrew Charities. Miss Esther Baum first presided over this branch. Mrs. Henry S. Frank now fills the executive office; Dr. Joseph Krauskopf is Vice-President; Mrs. Abraham Hirsh, Recording Secretary; and Mrs. Joseph Marschuetz, Corresponding Secretary. There is also an Advisory Board, composed of Miss Esther Baum, Mrs. B. Selig, Mrs. Louis Saller, Dr. Henry Berkowitz, Rev. J. Leonard Levy, Mr. Arnold Kohn, and Mr. Sylvan Dalsheimer. A branch of this Society was recently formed in the southern section of this city.

Jewish Hospital Association.

"This Hospital was erected by the voluntary contributions of the Israelites of Philadelphia, and is dedicated to the relief of the sick and wounded, *without regard to creed, color, or nationality*, under the management of a Board composed of members of the Jewish Hospital Association."

Such is the inscription over the main entrance to the Jewish Hospital, located at Olney Road, near York Pike, in the Twenty-second Ward. It evidences its liberal character, though deriving its revenue from the contributions of Hebrews. The movement to establish this institution originated at a meeting of District Grand Lodge, Number 3, of the Independent Order "Bené Berith" (Sons of the Covenant), on August 14th, 1864. At that session Mr. Abraham Sulzberger, a respected Israelite, and a well-known member of "Har Sinai" (Mount Sinai) Lodge, Number 8, arose and presented the following preamble and resolutions:—

"*Whereas*, A Jewish Hospital has been found to be a necessity in the cities of New York and Cincinnati, and in the large cities of Europe, and

"*Whereas*, All the causes that make such an institution a necessity there, are in full operation here, and,

"*Whereas*, Within the last six months, three Israelites of this city have died in Christian Hospitals without having enjoyed the privilege of hearing the *Shemang Yisrael*—the watch-word of their faith and nation.

"*Whereas*, It reflects the greatest discredit on so large a Jewish population as that of Philadelphia to force friendless brothers to seek in sickness and prospect of death the shelter of un-Jewish Hospitals; to eat forbidden food; to be dissected after death, and sometimes even to be buried with the stranger: Therefore, be it

"*Resolved*, That the District Grand Lodge, Number 3, of the Independent Order of the *Bené Berith*, acting on the benevolence and brotherly love, which is the motto of the Order, take immediate steps to secure the co-operation of all Jewish Societies and individuals, for the purpose of founding a Jewish Hospital; and further be it

"*Resolved*, That the whole subject be and is hereby referred to a Special Committee of Seven, to be called 'the Hospital Committee.'"

These Resolutions were unanimously adopted, and a Committee, embracing Messrs. Max Thalheimer, Abraham Sulzberger, Solomon Hoffheimer, Raphael Teller, Lewis Ellinger, Samuel Weil, and Rev. Isaac Leeser, was selected to consider the question. This Committee went at once to work, and was ready with a report on August 18th following (1864). A convention of Lodges, Congregations, and Societies met on December 4th, 1864, at which a plan was prepared, and on Sunday, February 19th, 1865, the same was ratified by a large meeting of Hebrews, held at National Guards' Hall, on the south side of Race Street, below Sixth Street. The first officers were: President, Alfred T. Jones (1866–1871); Vice-President, Isidore Binswanger; Treasurer, Samuel Weil; Secretary, Mayer Sulzberger; Corresponding Secretary, Henry J. Hunt; Managers, Abraham S. Wolf, Rev. Isaac Leeser, Joseph Einstein, Samuel Hecht, Simon Ezekiel, Max Thalheimer, William B. Hackenburg, Simon Alexander, Judah Isaacs, M. M. Bayersdorfer, Hezekiah W. Arnold, and Jacob May.

The Association was regularly incorporated on September 23d, 1865, and a property at Fifty-Sixth Street and Haverford Road, West Philadelphia, was purchased, with adjoining lots, and, when altered and arranged, cost $19,625. Delays in securing possession interfered for a while with the opening of the Hospital, which did not occur until August 6th, 1866, and the formal dedication took

place May 28th, 1867. Before the Hospital was opened, the need of a Home for the Aged and Infirm was recognized, and an amendment to the Constitution provided for the addition of the same. During the first year, 71 patients were treated and 5 persons were admitted to the Home. Dr. Adolph Feldstein was the first Resident Physician. The buildings and grounds then occupied $3\frac{1}{5}$ acres.

In 1870 the fact developed that the buildings were no longer of sufficient size to accommodate the demands. After negotiations, the present site, on Olney Road, near Old York Road, and containing about $14\frac{1}{2}$ acres, was bought for $18,500, and a beautiful structure, costing about $70,000, was erected thereupon. The corner-stone was laid October 9th, 1872, with Masonic ceremonies, by the Grand Lodge of Masons in Pennsylvania, Samuel C. Perkins, Esq., Grand Master; Mayer Sulzberger, Esq., delivering the oration; Rev. Dr. Samuel Hirsch and Rev. John Chambers, both Chaplains of the Grand Lodge, also officiating. The dedication, September 14th, 1873, was a memorable event. The participants were: Rev. Jacob Frankel, Rev. William Armhold, Rev. Charles Seiniger, Rev. Isaac Stemple, Rev. George Jacobs, Rev. Dr. Marcus M. Jastrow, and the Rev. Dr. S. Morais; Mr. Abraham S. Wolf, President; Moses A. Dropsie, Esq., Moritz Ellinger, Esq., Mr. Solomon Gans, and others; the audience numbering about twenty-five hundred persons.

The new Hospital is beautifully located; the buildings are attractive, but solid and substantial, and the institution generally has been warmly commended by Hospital authorities. It has been remembered in legacies and gifts by both Jews and Gentiles; a notable gift being that of Isaiah V. Williamson, who presented six yearly ground-rents upon a property, which yields nearly six hundred dollars annually. A representative of the State Board of Charities in an official report (in 1875) said of the Jewish Hospital:—

"A better arranged hospital, a more comfortable asylum, I have not seen. It compares favorably with the best in the land. I recommend it as a model for similar institutions of similar magnitude and for similar purpose, for adoption in cities and in country."
—Additional ground has been purchased from time to time.

The "Mathilde Adler-Loeb Dispensary" is an adjoining building, presented to the Jewish Hospital Association by Mr. and Mrs. Abraham Adler and Mr. August B. Loeb (in memory of the daughter

of the two former, and the wife of the latter, after whom it is called). This Dispensary—located somewhat to the north-east of the Hospital building—was dedicated August 26th, 1878. It is one and a half stories in height, and contains all the necessary rooms, an apothecary's shop, etc., etc.

Since the removal to Olney Road, another magnificent edifice has been reared for the use of Aged and Infirm Israelites, and for which about $90,000 was generously donated. The corner-stone of this addition was laid on Tuesday afternoon, October 9th, 1888, and the dedication followed on Thursday, November 28th, 1889 (Thanksgiving Day). A Training School for Nurses was established, January 1st, 1892, and the first four nurses received their certificates, June 8th, 1893. Over 27,000 patients have been treated at the Jewish Hospital and its Dispensary since these have opened; 5,126 being the total number from May, 1893, to May, 1894. Wards for incurable cases have also been set apart in the Hospital building. More than 100 persons have, at different times, been kept at the Home.

An excellent evidence of the amount of work accomplished may be obtained from the statement that in the year May, 1893–May, 1894, the total payments were $66,332.04, and the total cost of maintaining Hospital, Home, and Dispensary was $33,661.75. A large amount is received annually from the proceeds of the Hebrew Charity Ball, and numerous contributions increase the yearly receipts. —This institution maintains an ambulance, subject to regular calls.

Before the Hospital was removed from West Philadelphia to its present quarters, Mr. Abraham S. Wolf, one of its founders, and a man of wide reputation in the community, had been elected President. He served from 1871 to 1878. The executive who succeeded him (in 1878) is Mr. William B. Hackenburg, an earnest and enthusiastic worker, and a distinguished Israelite, who is energetic in many spheres of Jewish activity. Mr. Hackenburg is assisted by the following Board of Officers and Directors: Vice-President, Simon Muhr; Treasurer, August B. Loeb; Secretary, Ephraim Lederer; Corresponding Secretary, Herman Jonas; Directors, Solomon Gans, Lucien Moss, Max Liveright, Simon B. Fleisher, Simon I. Kohn, Herman B. Blumenthal, Edward Wolf, Jacob Wiener, Arnold Kohn, Louis Gerstley, Benjamin Wolf, and Augustus Wise; Honorary Directors, Mayer Sulzberger, Abraham Wolf, Aaron Lichten, and

Simon A. Stern. Mrs. Charles Kaufman presides over a Ladies' Visiting Committee, embracing fifteen members. Dr. Jay C. Knipe is Resident Physician, and Dr. Edwin A. Jarecki is Assistant. Mr. and Mrs. Edward Gruener are Superintendent and Matron, respectively. There are also a number of consulting physicians and surgeons on the regular staff of the Jewish Hospital.

An Aid Auxiliary, the purpose of which is to obtain accessions to the membership of this institution, was established at a public meeting, held Sunday evening, November 5th, 1893. Its work is divided among ten District Committees of ladies and gentlemen, whose labors are directed towards the object just indicated. The officers of this Aid Auxiliary are: President, Herman Jonas; Secretaries, Isaiah B. Langstadter and Miss Corinne B. Arnold; Executive Committee, Mrs. Samuel Hexter, Miss Julia Friedberger, Mrs. Herman Jonas, Miss Rosa Mordecai, Miss Leah Abeles, Mrs. Solomon Selig, Mrs. Joseph A. Louchheim, Mrs. Frances Hirsch, Mrs. B. F. Houseman, Mrs. Morris Lang, and Messrs. Ephraim Lederer, Aaron E. Greenewald, Samuel Newburger, Isaac N. Solis, Harry B. Hirsh, Charles Freedman, Ernest Kaufman, Henry M. Frank, W. A. Louchheim, J. J. Rice, Alfred M. Klein, L. Behal, George Goward, William Hirsh, Benjamin Wilson, William A. Stern, Benjamin Wasserman, Maurice N. Weyl, David Greenwald, Solomon Bacharach, and Joseph S. Potsdamer.

CHAPTER XX.

CARING FOR THE ORPHAN—NEARLY FOUR DECADES IN THE HISTORY OF THE JEWISH FOSTER HOME—ITS DIFFERENT DIRECTION —EXCELLENT HOME.
ORPHANS' GUARDIANS—WORK DONE IN PRIVATE HOUSEHOLDS.

JEWISH FOSTER HOME.

THE causes which led to the formation of a Home for Jewish Orphans in February–May, 1855, are well defined in the following extract from the Preamble to the Constitution and By-Laws of the Jewish Foster Home (to which, in later years, the words, "and Orphan Asylum," have been added):

> "Deeply impressed with the necessity of providing a home for destitute and unprotected children of Jewish parentage, the ladies of the several Congregations of Philadelphia have associated to form an institution denominated The Jewish Foster Home, wherein orphans, or the children of indigent Israelites, may be rescued from the evils of ignorance and vice, comfortably provided for, instructed in moral and religious duties, and thus prepared to become useful members of the community."

The establishment of this institution had been advocated some years before (1850) by "A Daughter of Israel," who, in a communication to *The Occident*, edited by Rev. Isaac Leeser, pointed out the need and the desirability for an orphan home. This communication emanated from Miss Rebecca Gratz, and five years later practical results were obtained.

The meeting at which the Society was called into existence occurred on Sunday, February 4th, 1855, at the Synagogue of the Congregation Mickvéh Israel, then on Cherry Street above Third Street. The following ladies were elected first managers of the new institution: Mrs. Anna Allen, First Directress; Mrs. D. Samuel, Second Directress; Miss Louisa Gratz, Treasurer; Miss Evelyn Bomeisler, Secretary; Mrs. William Florance, Mrs. Abraham Hart, Mrs. Jacob L. Florance, Miss Emily Phillips, Mrs. Edward J. Etting, Miss Rachel Pesoa, Mrs. Joseph L. Moss, Mrs. Leon Berg, Mrs. George D. Rosengarten, Mrs. Henry Cohen, Mrs. Abraham Finzi, Mrs. Benjamin Liebér, Mrs. Henry Newhouse,

Mrs. J. Frankel, Mrs. Solomon Gans, Mrs. Isidore Binswanger, Mrs. S. Frank, Mrs. Joseph M. Asch, Mrs. H. Simpson, Mrs. S. Morais, Mrs. B. Blum, Mrs. Joseph Rosenbaum, Miss Louisa B. Hart, and Mrs. L. J. Leberman, Managers.

The new Society was soon incorporated, and immediately set about its labors by establishing a Home, on North Eleventh Street above Jefferson Street. This was dedicated in May, 1855; Rev. Dr. Morris Jacob Raphall, of New York City, and the Rev. Dr. S. Morais, of Philadelphia, having parts in the exercises. Subsequently (1858) the Home was removed to 1424 North Seventh Street, where it continued until 1861, and was then located at 1431 North Fifteenth Street. During that period, and up to 1874, the Society was directed by ladies; a Board of Council, composed of gentlemen assisting the Managers. Among those who served on this Board were Messrs. Abraham Hart, Joseph L. Moss, L. J. Leberman, Isaac J. Phillips, Daniel Gans, Joseph Newhouse, and the Rev. Dr. S. Morais. At different times and since the removal to Germantown, there have been from 20 to 90 or more children located at the Home at the same time.

Mrs. Anna Allen, who was untiring as First Directress, resigned in 1867. In later years, she resided in New York City, and continued to hold the esteem of all by her benevolent traits of character and God-fearing ways. She died in the latter city, at an advanced age, on June 30th, 1888. Mrs. Allen's successors, in turn, were Mrs. L. J. Leberman (1867) and Mrs. Henry Cohen (1873).

In 1874, the Charter and Constitution were amended and the main control was then transferred to gentlemen, aided by a Ladies' Associate Board. The first President under the new régime was the distinguished citizen, Mr. Abraham Hart, and Mrs. Henry Cohen was chief of the Ladies' Associate Board. Mr. Isidore Binswanger succeeded Mr. Hart, and for fifteen years (until 1890) continued at the head of affairs, and ardently labored for the cause. Mr. Binswanger, to whom the Foster Home was greatly indebted for its upbuilding and strengthening, was identified with numerous charitable and educational institutions, and gave his best years to the welfare of his coreligionists. He died in May, 1890, shortly after retiring from the office he had filled with ability and devotion to the Home.

During Mr. Binswanger's presidency, the large and attractive Chew Mansion and grounds on Mill Street, Germantown, were purchased,

and the Home was removed there, in June, 1881. This spot is often visited, and its delightful surroundings render it a centre of interest. The building occupied, while suitable in every way, was soon found too small to meet the increased demands upon the institution. Hence, new structures were erected, at a cost of about $80,000, most of which amount was generously contributed by members of the Jewish community. The new Home was dedicated with suitable exercises, on Sunday afternoon, May 15th, 1892, in the presence of a numerous assemblage; the Revs. Drs. Morais, Jastrow, Iliowizi, Krauskopf, President Leo Loeb, Superintendent Fleischman, and Dr. Solomon Solis Cohen taking part. The new edifice is 120 by 55 feet, and commands general praise. It is built upon the most improved methods, and every feature has been carefully looked to, with a view to comfort and excellence. It is designed to accommodate one hundred and fifty children. The furnishings, the neatness, and the appearance throughout are calculated to place this Home in the front rank of Orphan Asylums.

Another matter specially noticed is the parental, rather than institutional, care and treatment of the children, which render the place a Home, and for which the efficient and earnest Superintendent and Matron, Rev. S. M. Fleischman and wife, have received deservedly high encomium. Mr. Fleischman was formerly minister in Akron, Ohio. He has written for journals considerably, and has published several of his works, in prose and in verse. Since his coming here, fresh energy has been infused into the Home, and its educational system, starting with a Kindergarten, and developing to higher grades (the older children attend Public Schools) has received an impetus in numerous directions. Mr. and Mrs. Fleischman, in their efforts, are ably seconded by Miss Amelia Rosenbaum, an early inmate of the Home who acts as Assistant. The Superintendent's addresses on Sabbaths, Festivals, and Holy Days (when services are held in the Synagogue attached) are timely and instructive. In fact, the conduct of the institution is warmly commended. Some of the children, after attaining a certain age, are indentured to learn trades; the Society, meanwhile, contributing to their support.

The following persons have filled the office of Matron or Superintendent since the opening of the Home: Miss Brown, Mrs. Cohen, Miss Crawcour, Mrs. Levy, Mrs. Joanna Krause, Miss Zalinski, Dr. Isaac Edrehi and Mrs. Edrehi, Mr. and Mrs. S. Weil,

Rev. Nathan Ruzanowsky and Mrs. Ruzanowsky, and Rev. S. M. Fleischman and Mrs. Fleischman.

The Home has had to lament the death of two of its Presidents within a short term. Mr. Binswanger (after whom the Isidore Binswanger Alumnal Association—composed of inmates and former inmates of the Home—was named, in 1891) had been succeeded in the presidency by Mr. Mason Hirsh, an honored Israelite, a merchant, and a member of various organizations, public, religious, and otherwise. Mr. Hirsh, who was a liberal subscriber to worthy objects, proved of much assistance to the Home, when called on to direct its management. He died in March, 1892, much regretted. Memorials of Presidents Binswanger and Hirsh have been placed in this institution, in the cause of which both were so untiring in their endeavors.

According to the annual statement in April, 1894, there were then 99 children—55 boys and 44 girls—in the Home, and 24 were either indentured or in situations. The expenditures in a single year have reached nearly $28,000, but the receipts have done more than cover these; there being a handsome balance in the treasury. The Home benefits by a large annual contribution of the Hebrew Charity Ball Association. Its membership roll has hundreds of names.

The present management is as follows: President, Leo Loeb; Vice-President, Marcus Katz; Treasurer, Jacob Miller; Secretary, Benjamin F. Teller; Managers, Augustus Bacharach, Isaac Blum, Solomon Blumenthal, Penrose Fleisher, Meyer Frank, William Gerstley, Alfred C. Hirsh, Henry A. Jeitles, Simon Kohn, Morris Liveright, Ferdinand Marks, Morris May, Levi Mayer, Philip Lewin, Simon Muhr, and Clarence Wolf; Associate Board, Mrs. B. H. Feustmann, President; Miss Evelyn Bomeisler, Secretary; Miss Esther Baum, Mrs. Isidore Binswanger, Mrs. Isidore Coons, Mrs. Henry S. Frank, Mrs. Henry Hahn, Mrs. Isaac Hyneman, Mrs. Jacob Kaufman, Mrs. Levi Mayer, Mrs. William Miller, Mrs. M. M. Newman, Mrs. Simon Pfaelzer, Mrs. Adolph Rosenbaum, Mrs. Isaac Rosskam, Mrs. Isaac Saller, Mrs. A. P. Schoneman, and Mrs. H. L. Strouse; Solicitor, Edward H. Weil; Consulting Physician, A. C. Bournonville, M.D.; Attending Physician, A. C. Currie, M.D.; Dentists, W. Harvey Roop, D.D.S., and Maria Lasser, D.D.S.; Eye Physician, Frederick S. Isett, M.D.;

Superintendent and Teacher, Rev. S. M. Fleischman; Matron, Mrs. S. M. Fleischman; Teacher of Kindergarten and Primary Classes, Miss Amelia Rosenbaum; Teacher of Gymnastics, Professor Richard Perteuch.

Orphans' Guardians.

A Society whose object is "to foster orphans of Jewish faith, place them with respectable Jewish families, care for their education and enable them to enjoy the benefits of family life," was organized at Philadelphia, March, 26th, 1868. Until the year 1891 it was known as the "Familien Waisen Erziehungs Verein" (Family Orphan Educational Society), and was directed mainly by members of the Kenéseth Israel Congregation. Its Charter has now been amended, so as to render it non-congregational, and the name of "The Orphans' Guardians" has been substituted for the term previously used.

This Society was founded by the late Dr. Samuel Hirsch, then minister of the Kenéseth Israel Congregation; and from the period of its inception until his removal from this city in 1888, Dr. Hirsch labored constantly for its welfare. The membership roll at the start contained about 130 names. At present it has increased to 429 in all. The Society now cares for 36 orphans—18 boys and 18 girls—who are placed by their respective guardians in private Jewish families, at an expense of $3 weekly, *per capita*. This system—instead of that maintained by means of a special institution—is regarded with favor by some, as promotive of the best interests, and of the happiness of those deprived of their natural guardians. Since 1868, more than forty-five of this Society's wards have been discharged, after attaining a certain age and becoming self-supporting.

The funds of this institution in its first year amounted to but $400. Its present investments are $8,000, and the yearly distribution for the support of its wards amounted to (in May, 1893–May, 1894) $3,899.61. The first Board of Officers was as follows: President, Dr. Samuel Hirsch; Vice-President, Abrahan Goldsmith; Treasurer, B. H. Feustmann; Secretary, B. Salinger. During six years, S. Silberman was President; Abraham Goldsmith succeeding him in 1874, and continuing until 1891, when he declined a re-election. Dr. Samuel Hirsch was Secretary continuously from 1875 to 1888.

The officers now serving are: President, Arnold Kohn; Vice-President, Daniel Merz; Treasurer, Michael C. Hirsch; Secretary, Joseph Marschuetz; Directors, David Strauss, Joseph R. Teller, Hyman Herzberg, David Hirsh, Morris Liveright, Rev. Dr. Henry Berkowitz; and the following, all of whom are guardians: Mr. and Mrs. David Kohn, Mr. and Mrs. Barney Selig, Mr. and Mrs. Philip Massman, Mr. and Mrs. Joseph Loeb, Mr. and Mrs. William Gerstley, Mr. Abraham Kaufman and Mrs. Samson Simon, Mr. and Mrs. Samuel Wertheimer, Mr. and Mrs. A. M. Kohn, Mr. and Mrs. Samuel Weil, Mr. and Mrs. Solomon Blumenthal, Mr. and Mrs. Louis Eschner, Mr. and Mrs. Abraham Weil, Mr. and Mrs. David Strauss, Mr. and Mrs. Arnold Kohn, Mr. and Mrs. Samuel W. Goodman, Mr. and Mrs. David Hirsh, Mr. and Mrs. Philip Lewin, Mr. and Mrs. Leopold Lisberger, Mr. and Mrs. Ludwig Leberman, Mr. and Mrs. Hyman Herzberg, Mr. and Mrs. Hart Blumenthal, Mrs. David Klein and Mr. Alfred M. Klein, Mr. and Mrs. S. Kind, Dr. Joseph Krauskopf, Rev. William Armhold and Miss Nettie Armhold, Mr. and Mrs. Max Oppenheimer, Mr. and Mrs. Myer Behal, and Mr. and Mrs. Joseph Marschuetz.

The beneficent work of this Society is in the hands of ladies and gentlemen who spare no efforts to enhance its usefulness.

CHAPTER XXI.

WOMEN'S SOCIETIES—THE FEMALE HEBREW BENEVOLENT SOCIETY —THE OLDEST JEWISH CHARITY IN PHILADELPHIA.
THE JEWISH MATERNITY ASSOCIATION—ITS WELL-EQUIPPED HOME—ITS LABORS AT ATLANTIC CITY.

FEMALE HEBREW BENEVOLENT SOCIETY.

A CHAPTER of the Book of Proverbs describes the merits of a virtuous woman, upon whom praises are bestowed: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Such a marked characteristic has distinguished Hebrew women in every age of the world, and the Rabbinical writings teem with encomiums to the sex, and to the blessed influences wrought by sincere and God-fearing wives and daughters. In many respects, women have been far more successful in charity work than men. They are more sympathetic by nature, and can administer charity in a way that affords real assistance to the deserving, comfort to the distressed, and consolation to the orphaned and the widowed.

Women have been the pioneers of Jewish charity work in Philadelphia. It is related that on a stormy day in the autumn of 1819 two ladies of benevolent instincts, having been painfully affected by an instance of suffering brought to their notice, resolved to ask assistance of their sisters in faith in order to relieve the poverty then existing among the small number of Hebrews in this city, where there was no charity society to aid them. Their act led to the formation of the Female Hebrew Benevolent Society, a month later (November, 1819), in which Miss Rebecca Gratz assumed an important part, and the two ladies alluded to—Mrs. Aaron Levy and Miss Hannah Levy—were members of the first Board of Managers. The Society, which was regularly instituted in 1820, received its Articles of Incorporation in the year 1837. It is the oldest Jewish Association now existing in this city, and continues its active work under the direction of the successors of those who first brought it into existence. Its objects are thus stated in the Preamble to its Constitution:

"In all communities the means of alleviating the sufferings of the poor are considered of high importance by the benevolent and the humane. The subscribers, members of the Hebrew Congregation (Mickvé Israel), of Philadelphia, and citizens of the United States and of the State of Pennsylvania, sensible to the calls of their small society, and desirous of rendering themselves useful to their indigent sisters of the House of Israel, have associated themselves together for the purpose of charity, and in order to make the benefit permanent have adopted this Constitution."

The ladies comprising the Board of Managers accomplished their work quietly but effectively. The division of the city into districts, each being in charge of different managers, has enabled the Society to administer its charity to needy Hebrews in different localities.

In 1820, its officers were: First Directress, Mrs. Rebecca J. Phillips; Second Directress, Mrs. Bell Cohen; Treasurer, Mrs. S. Bravo; Secretary, Miss Rebecca Gratz; Managers (besides the above), Mrs. Richea Hays, Mrs. Phila Pesoa, Mrs. Miriam Nones, Mrs. Esther Hart, Mrs. Fanny Levy, Mrs. Arabella Phillips, Mrs. Rebecca Moss, Miss Sarah M. Cohen, and Miss Hannah Levy. Among subsequent managers (some of whom, at different times, presided over the Society) were Mrs. Anna Allen, Mrs. Sarah Hart, Mrs. Maria Hackenburg, Miss Louisa B. Hart, Mrs. Sarah Lyon, Mrs. Rebecca C. Hart, Miss Rachel Pesoa, Mrs. Sarah Phillips, Miss Sim'ha Cohen Peixotto, Mrs. Hetty Samuel, Mrs. Matilda H. Cohen, and Miss Ellen Phillips (who was Vice-President at her decease, in February, 1891).

The present officers of the Female Hebrew Benevolent Society are: President, Mrs. Miriam H. Wolf; Vice-President, Mrs. David H. Solis, Sr.; Treasurer, Mrs. Isabel R. Weil; Secretary, Mrs. Myrtilla E. Mitchell; Managers, Mrs. Ernest Nusbaum, Mrs. Jonathan M. Emanuel, Mrs. Levy L. Hyneman, Mrs. Jacob Ullman, Mrs. Walter S. Berg, Mrs. Joseph Newhouse, Mrs. Jacob E. Hyneman, Mrs. Charles H. Vendig, and Mrs. Julius S. Daniels.

The membership is confined to ladies of the Hebrew Faith; the dues being $2 yearly. The annual meeting is held on the first Wednesday morning in November, at the residence in the rear of the Synagogue of the Congregation Mickvéh Israel, Seventh Street, above Arch Street.

When the Society of the United Hebrew Charities was formed in 1869, as the result of a union of small institutions, it was thought

that the Female Hebrew Benevolent Society would also enter thereinto. But it preferred to remain apart; performing its own task, and striving to alleviate suffering and poverty with all the means at its disposal. Its charities are dispensed by northern and southern district committees.

Jewish Maternity Association.

"'Ezrāth Nashim," two Hebrew words, which mean "Helping Women," denote the character of a lying-in society in this city, which has, since 1891, altered its name to the Jewish Maternity Association. It was founded, November 30th, 1873, and the amount of suffering it has been the means of preventing is illustrated by the statement that upwards of two thousand women have been assisted by providing them with nurses or other helps during "the most trying periods of their lives." The need of a permanent Home for this Society, whose labors had been confined to rendering aid at the residences of their charges, became manifest in 1891. Therefore, a large property at 534 Spruce Street was purchased for $8,750. The entire building was improved and renovated; rooms furnished, and fitted up for the special uses of a Maternity Home, capable of accommodating twelve patients at the same time. An "Ellen Phillips Memorial Bed," in memory of a Jewess known and esteemed for her philanthropy (who bequeathed $500 to this Association), was set apart for special use. The new Home was formally opened with receptions, January 12th, 13th, and 14th, 1892, and marked a new career in the Society's annals. Since that time, the work has continued unceasingly; the number of in-door and out-door cases multiplying each month, and requiring every energy on the part of the management and staff of physicians. There were 116 patients treated in the Home, and 15 at private residences during 1893. A training department for nurses and a course of instruction in invalid cookery have been established, and an extension of the Home to meet wants will soon be made.

The work, however, has not been confined to this city. The need of healthful restoratives for invalid mothers and their children led, in 1893, to the rental of four cottages at Chelsea, Atlantic City, and, with special subscriptions for this object, these cottages were converted into an institution called the Jewish Seaside Home, with thirty rooms

and conveniences. This Home was formally dedicated, Sunday, June 11th, 1893; Mrs. Ella Frauendiener having been selected as Matron; Miss Bertha Hirshwald, Nurse; Dr. L. H. Armstrong, Physician; and Dr. A. D. Cuskaden, Assistant Physician. The Committee in charge of this Home embraced Mrs. Benjamin Strouse, Mrs. Adolph Heyman, Mrs. Myer Behal, Mrs. E. Meyerhoff, Mrs. Jacob Aronson, Mr. Moses H. Wiener, Mr. Samuel S. Fels, and Dr. Isaac Leopold. One hundred and fifty inmates were provided for at different times during the summer season of 1893, and the arrangements and care exhibited at this Seaside Home were generally commended. The special work here (which seems to have been established permanently), was renewed under still more favorable conditions during the summer of 1894, when a larger Home—located on Georgia Avenue near Atlantic Avenue, in Atlantic City—was occupied, and an increased number of inmates received. Mrs. Susan Wilson was Matron, and Mrs. Johanna Moritzen, Head Nurse. Mrs. Myer Behal and Mrs. Samuel Sternberger were at the head of an Executive Committee of ten ladies.

The success attending the labors of the Jewish Maternity Association may be gauged by the fact that its membership had increased from 399, in 1890, to nearly 800, in 1893. The total expenditures, in all branches, in 1893, were $8,236.89; yet the generous assistance accorded to this institution enabled it to present a handsome balance.

The Directorate is composed of both sexes; but it is needless to say that the women of Israel are most active in the cause, and that, through them, the Association has been placed in the front ranks of Jewish Charities in Philadelphia. Mrs. Ester Amram, the President, is untiring in her endeavors. She is supported by an efficient Vice-President, in Mrs. Joseph Louchheim; an earnest Secretary, in Mrs. S. Belle Cohn, and an experienced and capable Treasurer, in Mr. Benjamin F. Teller. The Directors are: Mrs. J. M. Engel, Mrs. Julia G. Arnold, Mrs. A. Levy, Mrs. E. Meyerhoff, Mrs. M. S. Saller, Mrs. M. S. Meyerhoff, Mrs. Myer Behal, and Messrs. Henry J. Tickner, Louis Meyerhoff, Moses H. Wiener, Samuel S. Fels, and Isaac Herzberg; Assistant Secretary, Edward L. Haas; Superintendent and Resident Physician, Dr. Helen Kirschbaum; Head Nurse, Miss Johanna Hochman; besides several assistants; Visiting Physicians, Dr. Isaac Leopold, Dr. Rebecca Fleisher, Dr. Lucy N. Tappan, and Dr. William H. Teller; Solicitor, David Werner Amram.

CHAPTER XXII.

THE EXILES FROM BENIGHTED COUNTRIES—LAUDABLE ENDEAVORS OF THE ASSOCIATION OF JEWISH IMMIGRANTS—WHAT IT HAS ACCOMPLISHED WITH SMALL MEANS.
THE HEBREW CHARITY BALL ASSOCIATION—AN INTERESTING RECORD—INDISPENSABLE ASSISTANCE RENDERED ANNUALLY.

ASSOCIATION OF JEWISH IMMIGRANTS.

IN works of charity, the City of Brotherly Love has set the example to the country. It has always been among the foremost to recognize the needs of the times, and meet these needs with a promptness and energy worthy of emulation. After the wholesale exodus of Hebrews from Russia in 1882, the tide of immigration to these parts rolled in so heavily that the societies then here found it an extremely difficult, almost impossible, matter to cope therewith; to see to the wants of the hosts of new arrivals on incoming steamers, obtain employment for them, or forward them to different destinations throughout the United States. The Society of the United Hebrew Charities was overtaxed, and its resources were far from equal to emergencies then rapidly multiplying upon each other. What was to be done? This question was discussed at a meeting held at Wheatley Dramatic Hall, at the north-east corner of Fifth and Gaskill Streets, on Sunday evening, September 21st, 1884. A call had been issued by Mr. Jacob Judelsohn, and met with a hearty response, especially from those who had come here from the land of darkness and oppression, and who were eager to aid their unfortunate brethren who might be compelled to follow them to this haven of refuge. The meeting was addressed by Mr. Judelsohn, Mr. Moses Klein, Mr. Simon Muhr, Moses A. Dropsie, Esq., and Mr. Leopold Krause.

That gathering, however, was but a preliminary step towards the formation of the Association of Jewish Immigrants at another meeting, held at the same hall, on Sunday evening, October 5th, 1884. Emanuel Cohen, Esq., then presided, and Charles Hoffman, Esq., acted as Secretary; Mr. Louis E. Levy presented a series of rules

for the government of the new Association, which, as its name indicates, was originally intended to be mainly composed of Jewish immigrants, and whose object was "to effectually assist new arrivals and those already here." The Rev. Dr. S. Morais, Rev. Dr. Marcus M. Jastrow, Mr. Simon Muhr, Mr. Jacob Judelsohn, Dr. Henry Gersoni, Mr. Jacob Singer, Mr. Jacob Miller, Mr. Samuel Morais Hyneman, and Dr. Solomon Solis Cohen also participated in this meeting, which started the new Association, and set it immediately in the field of active labor. The first officers then elected were as follows: President, Alfred T. Jones; Vice-President, Jacob Miller; Treasurer, Simon Muhr; Secretary, Charles Hoffman; Directors, Abraham M. Frechie, Louis E. Levy, Dr. Lewis W. Steinbach, Dr. Joseph S. Simsohn, Max Rosenthal, Max Sessler, Leopold Krause, S. L. Ginsburg, A. Kessler, N. Lowenburg, N. Leiken, and L. Levine.

Mr. Jacob Judelsohn, who first moved in this matter, would not accept any office. His interest in the Association continued to be manifested during his residence in this city. Mr. Judelsohn, who was born in Marionpol, Russia, in July, 1855, seems to have been the pioneer in calling into action such societies as that referred to. He arrived in this country in 1879, and was profoundly moved by the state of affairs soon after existing. After dwelling here for a while, and bringing about practical steps, as noted above, he repaired to New York City, and did similar work there; though the institution he then founded, had not, through various circumstances, a permanent existence. He agitated the cause of the Russo-Jewish immigrants, in articles contributed to the Jewish and the secular press. A man of bright capacities and of commendable activity, he proved a warm friend of the unfortunate exiles, with whom he had shared country. He labored for their well-being, and had the satisfaction of witnessing, in a measure at least, gratifying results. Mr. Judelsohn was united in marriage to Miss Clara Hartogensis, daughter of Dr. A. E. Hartogensis, formerly of Philadelphia, but latterly of New York City. He died in the latter city, on December 15th, 1891, when still a young man.

The Association of Jewish Immigrants—though it never has been, to any large degree, composed of immigrants themselves—was hardly launched into existence than its services were in demand on all sides. With a comparatively small membership and an almost insufficient

income to meet the heavy strain, but with an energetic President, an intelligent Board of Officers, and an untiring Agent in Mr. Moses Klein—who represented it on all steamers and in other capacities—it was able to accomplish an enormous task in its first year. At its house, 931 South Fourth Street, in charge of Mr. Adolph Klein, 848 persons were afforded shelter; 1076 Jewish immigrants arrived during the first year, of whom but 141 remained in this city, and many pitiful stories of hardships were told by some who had landed here, stripped of all their possessions. There were 900 applications for employment during the first year; the expenses amounting to $1,805.82 in the first thirteen months.

Beyond the mere assisting and transporting of immigrants, however, this Association has, many a time, been required to protect them from the snares of sharpers; to rescue young women who had come here helpless from falling into the traps of those who would degrade them. It has been ever watchful of the interests of its charges and has been enabled to secure them protection from the fact of its Agent being also an Interpreter to the United States Commissioner of Immigration. Illustrations are plentiful with regard to its laudable work in this direction, as a reference to its annual reports —now matters of history—will fully demonstrate. During the second year, the number of immigrants was more than double that of the preceding twelve months. There were 2,310 in all, 26 per cent. staying in this city. By skilful management, the expenditures were only $1,671.75. From November, 1886, to November, 1887, however, there was a falling off in arrivals, the total having been 1,680, or a decrease of 630 from the previous year. The expenses then were $1,227. In 1888, the Association handled 1,761 immigrants, at an outlay of $1,423.25; in 1889 there were 1,288 arrivals, and the total expenditures were $1,412.27.

In 1890 another crisis was developed. The re-enactment of barbarous cruelties in Russia led to another wholesale expatriation from that benighted country—so that up to November 1st there were 1,982 new arrivals, or an increase of 694 over 1889; and of these, 1,606 came from Russia. The expenses, which were somewhat reduced —owing to the efficient assistance rendered by the Baron Maurice de Hirsch Trust, with the sums at the disposal of the Philadelphia Trustees—amounted to about $1,400.

The work during 1891 (November, 1890–November, 1891) may

be comprehended from the statement that in the period mentioned, there were 4,984 arrivals, of whom 4,506 hailed from Poland or Russia; yet, surprising to say, the expenditures amounted to not more than $1,011.05, a fact which speaks volumes for the economical, but systematic, management. Statistics presented at the annual meeting in November, 1892, showed the total arrivals during the preceding twelve months to have been 3,039, of which number, 2,543 were Poles or Russians; the outlay, through increased needs of immigrants, having been $3,157.81. The marked difference in expenditures is not always to be accounted for by numbers, but by the condition in which immigrants arrive here, the distances of cities and towns to which they are destined, and other equally effective reasons. The year 1893 likewise witnessed an enormous increase in immigration to all eastern ports of the United States. The enforcement of new edicts, the inhuman acts of a rabble populace in benighted Russia, and the enactment of measures calculated to force the unhappy Jews still further within their very limited pale of settlement have all acted in producing conditions extremely trying and difficult to meet. The persecuted and hunted Israelite casts his looks towards this country, seemingly, the only one that offers him any rest; hence, an almost unusual state of affairs confronts us. However, much relief is obtained from the fact that many who seek these shores pursue some occupation or profession, by which they may be enabled to earn a livelihood for themselves and for those dependent upon them. In the year from November, 1892, to November, 1893, the number of new arrivals recorded was 5,324, the highest since the exodus of 1881–1882. The expenditures in 1892–1893 amounted to $1,293.07, slightly below the income for that year.

The Association of Jewish Immigrants follows in its course, undeterred even by crises, with a financial support far from adequate, and with a membership roll painfully small. In more recent years it has performed its work without any settled headquarters, yet its labors, notwithstanding, can hardly be estimated. While immigration usually reaches its highest point during the summer months, the task of handling and distributing with care and caution such vast numbers may be readily imagined. Hence, in order to pursue an even course, to allay distress, and assist those in sore need, while exercising its efforts and its influence to check pauperism, and relieve, by segregation, the burden of an overplus in large commercial

centres, the Association of Jewish Immigrants must have substantial and practical assistance from every Israelite who is able to contribute his mite towards the cause in which it is incessantly laboring. The Association's first Agent, Mr. Moses Klein, was well equipped for his position. A Hebrew scholar, a linguist, and a man of sympathetic impulses, his services were rendered invaluable. Mr. Klein resigned after 1889, and he was succeeded by Mr. George Randorf. On his resignation, September 20th, 1890, Mr. Joseph Ehrlich became the Agent. He is also an Interpreter to the United States Commissioner of Immigration, and a skilled and faithful worker.

The Association suffered a severe loss by the decease of its able and earnest President, Mr. Alfred T. Jones, on October 3rd, 1888. At the annual meeting on Sunday evening, November 4th, 1888, Mr. Louis Edward Levy, a gentleman of scholarship and of humane instincts, well known for his enthusiastic efforts in the cause of charity and education, was selected to succeed Mr. Jones. He still serves in the presidency, and is assisted by the following officers and directors, in conducting the affairs of an institution so worthy, and now demanding extraordinary attention: Vice-President, Jacob Miller; Secretary, Charles Hoffman; Treasurer, Simon Muhr; Directors, Abraham M. Frechie, Philip Lewin, Louis Eschner, Dr. Lewis W. Steinbach, Abraham Kaufman, Louis Glickman, Samuel S. Fels, Andrew Kaas, Dr. Charles D. Spivak, Bernard Harris, Moses Klein, and Rev. Baer L. Lewinthal; Agent, Joseph Ehrlich.

Hebrew Charity Ball Association.

What is generally recognized as the most successful social affair of each recurring winter season is the Hebrew Charity Ball, given by an association bearing that name, and the net proceeds of which (always the largest of social gatherings of this kind) are exclusively devoted to different Jewish Charities in this city. The ball is an actual necessity, and more than a single institution would suffer were it deprived of the substantial addition to the funds which this winter entertainment produces annually. Upwards of $21,000 have been realized at one ball, and with the increase of the different societies' needs, every penny is required to meet the heavy demands upon them.

It is little more than fifty years since the first annual "Benevolent ball of the Israelites of Philadelphia" was given, and in view of the financial results attained nowadays, it will seem rather amusing to learn that the second annual ball, held on the 24th of January, 1844, "netted the handsome sum of $489.78 cents, which, according to the resolution of the contributors, was equally divided among the Ladies' Benevolent, the Sewing, and the Fuel Saving Societies."—(Leeser's *Occident*, March, 1844.)

But in a few years the wants became more numerous, and with these, the list of societies was augmented, so that in 1853 the balls, not yielding sufficient, were substituted by dinners in aid of the Hebrew Charitable Fund, given on a scale of elegance and brilliancy for two years—1853 and 1854. These were held at what was then known as Sansom Street Hall, now occupied by Johnson's (MacKellar, Smith, and Jordan's) type foundry, on the south side of Sansom Street, above Sixth Street; the first, on Wednesday evening, February 23d, 1853; and the second, on Thursday evening, February 2d, 1854. They were both interesting occasions, and were phonographically reported in full for *The North American and United States Gazette*, by Arthur Cannon. The most distinguished Hebrews of this city were assembled there, together with men eminent as Americans, as lawyers, as theologians, as writers, and as statesmen. Mr. Abraham Hart, the representative Jew—conspicuous in all social, charitable, and educational affairs, noted for his executive ability, and esteemed for his wide philanthropy—presided at both dinners. The Vice-Presidents were Messrs. Joseph S. Cohen, L. J. Leberman, David Pesoa, and Henry Cohen (first year); the first and the last mentioned being succeeded (second year) by Messrs. Isidore Binswanger, and Abraham S. Wolf—the second and third mentioned continuing; Treasurer, Joseph Newhouse; Secretaries (first year) Isidore Binswanger; (second year) Abraham Finzi; Chairmen of the Committee of Arrangements (first year) Lyon J. Levy; (second year) Simon W. Arnold.

Both banquets were opened with an English prayer, by the Rev. Dr. S. Morais, who also said grace at the first in Hebrew. The toasts were responded to—at the first—by Rev. Dr. Morris J. Raphall and Rev. Samuel M. Isaacs—two celebrated Hebrew clergymen, of New York City; Rev. Isaac Leeser; Honorable George M. Dallas, ex-Vice-President of the United States; Moses A. Dropsie, Esq.;

Honorable Morton McMichael (who spoke of the President, Mr. Hart, as "an Israelite, indeed, in whom there is no guile"); William B. Reed, Esq., District Attorney; and Honorable Charles Gilpin, Mayor of the City of Philadelphia, just before Consolidation.

At the second banquet, Rev. Jacob Frankel said the grace in Hebrew, and the above speakers, with the exception of Messrs. Dropsie and Dallas, were again heard; besides Mr. William Birney, Dr. J. K. Mitchell, and Honorable Benjamin Harris Brewster, afterwards Attorney-General of the United States. An especial feature of this second banquet was Mr. Brewster's speech, sparkling with wit and full of eloquent thoughts. In the course of his remarks, he said: "Here we have seated side by side *Goyim* (Gentiles) and *Yehudim* (Jews), breaking bread together in the common cause of human charity. Here we have men of all nations—persecuted men, those who have crossed the seas to find rest for the soles of their feet and bread for their mouths—who have found in this a land of refuge, a sanctuary dedicated to civil and religious liberty. Here again, I say, we are mingled together as one brotherhood, in a sacred, common cause, all witnesses—living witnesses—testifying by our presence here to our common liberties; and here, too, am I, a witness chosen by your partial kindness to give my testimony, and if I am a *Goy*, believe me, gentlemen, still I am *Cosher*. From the same inspired source, from the same oracles of The Living God, we learn the sublime command to love one another. Ages and ages ago you fled from Egyptian bondage, and by miraculous power, passed through the waters of the Red Sea; and, like your people, we Americans and Christians fled across the dark and stormy Atlantic from an Egyptian mother, who is still Egyptian to your brethren, and who denies to you the civil and religious liberty which we here give you all, and which is given freely to all mankind." (Mr. Brewster, by this latter remark, had reference to England, which did not remove the so-called "Jewish disabilities" and admit Hebrews into Parliament until 1858.)

The last toast given at this second banquet was for "Consolidation —the consolidation of the City and County of Philadelphia, this week, in our Legislative halls; the consolidation of the friends of humanity, of all creeds, this evening, in our dining hall." It was responded to in bumpers. A toast was drank standing to the President, Mr. Hart, "and met with the most hearty (Hart-y) approval

of all present.'' Messrs. Kline, Levestein, and Huneker rendered vocal selections, and Beck's Band gave instrumental music.=The first dinner netted upwards of $5,000, and the second over $4,000—which amounts were distributed among six Jewish societies.

Again the balls followed, and have since been repeated annually, for a number of years, at the Academy of Music, at the south-west corner of Broad and Locust Streets. When this change was resorted to, Mr. Abraham Hart became the Treasurer, and continued in office for a lengthy term. He was, subsequently, elected the first Honorary Member; Messrs. William B. Hackenburg and Levi Mayer being similarly honored successively in later years. Honorable Herman Hamburger was for quite a number of years President of the Hebrew Charity Ball Association.

The present officers are: President, Mr. Philip Lewin; Vice-President, Mr. Leo Loeb; Treasurer, Mr. Alfred Curtin Hirsh (who succeeded his lamented father, Mr. Mason Hirsh); Secretary, Mr. Benjamin F. Teller. Mr. Augustus Bacharach was Master of Ceremonies at the annual ball, given Tuesday evening, January 31st, 1893, and Mr. Adolph A. Solomon was honored with the same distinction at this year's ball, given Tuesday evening, January 30th, 1894—and the net results of which were $17,343.36, divided in different amounts among eight Jewish Charities. The members of the Ball Association—numbering at present eighty-seven (exclusive of officers and honorary members)—act as Floor Managers and Reception Committee at these entertainments, which occur either during the latter part of January or early in February of each year.

CHAPTER XXIII.

SMALLER SOCIETIES—RAPPAPORT BENEVOLENT ASSOCIATION—ALLUSION TO OTHERS—PHILADELPHIA BRANCH OF THE UNIVERSAL ISRAELITISH ALLIANCE—BOARD OF DELEGATES OF AMERICAN ISRAELITES—JEWISH ALLIANCE OF AMERICA.
FORMER CHARITY SOCIETIES AND CHEBROTH—HEBREW SOCIETY FOR VISITATION OF SICK AND MUTUAL ASSISTANCE.

AMONG the various Lodges of the Independent Order of Free Sons of Israel, in this city, that bearing the name of "Rappaport"—after a Jewish sage of the present century—has a large membership and many active workers. From this Lodge, Number 35, there sprang, in 1874, the Rappaport Benevolent Association, whose main object at first was "to assist members of the lodge in distress," and pay the dues of those who had been stricken with poverty, in order that they might still retain their membership in the lodge and be a party to the benefits. But the Association has not confined its labors to members solely; it has expended sums as a regular charity society, aiding the needy, and striving to uplift the unfortunate, in so far as its income will allow. It was re-organized in 1876. A charter was obtained in that year. By means of different entertainments, excursions, balls, etc., the funds have been increased, and with these also the field of work. At times, donations have been given from the treasury to institutions; such as the Jewish Hospital and Home, the Jewish Foster Home and Orphan Asylum, the Hebrew Education Society, the Association of Jewish Immigrants, etc. Numerous applicants for charity have been assisted each year.

In matters calling for aid, and of a public character, this Association has always come forward and contributed generously. Its work is distinctive and still important. It assists in removing the burden from larger institutions; and for this reason, in addition to many others, it deserves the cordial and substantial assistance of the community. Its officers are: President, Mr. Jacob Miller; Vice-President, Mr. P. Ertheiler; Treasurer, Mr. A. Billstein; Secretary, Mr. Max Lowenthal; Directors, Messrs. P. Goldman, M. Silberman, M. Gruber, L. Eschner, M. Schlesinger, S. Wiesenthal, E. Levinson, L. Behal, S. Mann, and G. Erman.

AMONG other beneficial institutions met with, these may be named: The Hebrew Endowment Fund (1873), from which an annual endowment or allowance was made to members, thus assisting some in humbler circumstances; the Hebrew Mutual Benefit Medical Aid Society (1873), which furnished the sick with medicine, attendance, etc., etc.; and the Medical Aid Society (1883), with objects similar to those of the aforenamed.

UNIVERSAL ISRAELITISH ALLIANCE.

The largest and most comprehensive Jewish organization in existence is known as the *Alliance Israélite Universelle* (Universal Israelitish Alliance), whose centre is at Paris, France. (81) It was established in 1860 "to defend the honor of the Jewish name whenever attacked; to encourage, by every possible means, labor and the exercise of useful trades and professions; to fight, whenever necessary, against the ignorance and vice to which servitude gives rise; to promote, by the power of persuasion and moral influence, the emancipation of our brethren who are still oppressed by the weight of exceptional legislation; to push forward and consolidate perfect freedom by intellectual and moral regeneration. Such is the work to which the *Alliance Israélite Universelle* has devoted itself."

Some of the most eminent Hebrews in Europe were among the originators of this organization—men distinguished in theology, politics, literature, philanthropy, etc. It receives the powerful assistance of that prince of philanthropists, Baron Maurice de Hirsch, whose munificent donations greatly aid its work. Its members are reckoned by the tens of thousands, and branches have been founded in every quarter of the civilized globe; its schools in the East—educational, industrial, and agricultural—have been the means of improving the social, intellectual, and moral condition of many thousands. It dispenses charity, it fosters knowledge, it encourages literature and art, it gives an impetus to Jewish colonization; but, most of all, it labors to vindicate the Jewish name, and ward off measures and systems of persecution, which still continue

(81) As the *Alliance Israélite Universelle* is a universal, rather than a local, organization, the reader is referred to its interesting annual, semi-annual, and monthly *Bulletins* for fuller particulars; also to an historic pamphlet, issued on its twenty-fifth anniversary (1885), and to a pamphlet descriptive of its exhibit in Chicago (1893).

to menace civilization and hinder the progress of humanity. Such is, in a few words, the aims and objects of a society whose influence has been shown with kings and emperors. Specimens of the work done in schools under the direction of the *Alliance* were exhibited to splendid advantage at the World's Columbian Fair, held in Chicago, during 1893.

The oldest Branch of the *Alliance* in this land of freedom—where, politically, its services are never called into requisition—was brought into shape at a meeting held, October 11th, 1868, at the call of Rev. Dr. Samuel Hirsch, who had, in Europe, recognized the powerful good which the parent society was accomplishing. The Branch at first received small support, but when its real objects became further known, the membership roll was largely increased, and over four hundred names are on its books. The yearly subscription is $2, and the receipts—barring expenses—are remitted to the Central Committee, at Paris, France, as contributions towards aiding the work, so multifarious in its character. The Jewish ministers annually appeal for donations to this cause, about the period of the *Purim* semi-festival.

Dr. S. Hirsch was first President of the Branch here—1868–1873; Mr. Isaac Long, Vice-President; Mr. B. H. Feustmann, Treasurer; Mr. B. Salinger, Secretary. Rev. Dr. Marcus M. Jastrow succeeded as President in 1873–1879. Moses A. Dropsie, Esq., has been the executive since 1879. The other Directors are: Vice-President, the Rev. Dr. S. Morais; Treasurer, Mr. Abraham M. Frechie; Secretary, Mr. David Sulzberger; Rev. Dr. Marcus M. Jastrow, Rev. Dr. Joseph Krauskopf, Rev. Henry Iliowizi, Rev. Dr. Henry Berkowitz, and Messrs. Raphael Brunswick, A. M. Kohn, Mayer Troutman, David Teller, Herbert Friedenwald, and Philip Lewin.

"The Board of Delegates of American Israelites," an institution which co-operated with the comprehensive Jewish Societies in Europe towards ameliorating the condition of Hebrews dwelling in benighted countries, received much encouragement from this city; Rev. Isaac Leeser being among the founders in 1859, and the first Vice-President. Mr. Henry I. Hart, of New York City, was the earliest executive, he being succeeded by Mr. Abraham Hart, of Philadelphia. The sessions were at different times held in this city; at others

in New York. The labors of this Board were quite effective in defending and upholding Jewish interests. After the formation of the Union of American Hebrew Congregations, in the Western States, in 1873, this Board was merged with it, and now constitutes a section of that Association, under the name of "The Board of Delegates on Civil and Religious Rights."

Jewish Alliance of America.

A Society which bid fair to become national in importance had its origin in Philadelphia, in 1890–1891. Adopting the name of the Jewish Alliance of America, its object was to encircle the country with branches, in order to aid the unfortunate exiles from oppressive countries, specially Russia, and to unite Israelites in a common bond "for the purpose of more effectually coping with the grave problems presented by the enforced emigration of Hebrews from proscriptive countries; to instruct Hebrew immigrants in the duties and obligations of American citizenship and to fit them for the loyal discharge thereof; to aid Hebrew immigrants in America to become self-supporting: (*a*) by directing the current of immigration away from crowded centres of population into rural districts and towards industrial occupations; (*b*) by specifically fostering a sentiment and organizing a movement toward making agriculture a preferred occupation; (*c*) by such other ways and means, as shall, from time to time, seem best adapted to promote the general object."

Mr. Simon Muhr, an ardent charity worker, was selected as President (February, 1891), and representatives were chosen from different parts of the United States. With a motto suggested by the utterance of the inspired Prophet Jeremiah, "Behold the sound of the cry of the daughter of My people is from a far-off land," the Alliance started on its mission, aided by representative men, among them the Rev. Dr. S. Morais, Dr. Charles D. Spivak, Mr. Bernard Harris, Mr. Moses Klein, Mr. Louis Edward Levy, Honorable Simon Wolf, of Washington, D. C.; Honorable Ferdinand Levy, of New York City; Rev. Dr. Henry W. Schneeberger, of Baltimore; and Mr. David Solis Cohen, of Portland, Oregon. Mr. Levy arranged a plan for the successful carrying on of this Society's labors. Ere long, thirty-one branches were formed throughout the country. The separate work was, however, maintained but a short time, owing to a

consolidation (February, 1892), with what had, subsequently, originated in New York City, under the distinctive name of "The American Committee for Ameliorating the Condition of the Russian Refugees."

Former Charity Societies.

Prior to the union of a number of Charity Societies here in 1869, which took shape in the present Society of the United Hebrew Charities, there was a larger division of the work now assumed by a single institution. The United Hebrew Beneficent Society, organized in 1822, and of which Joseph Dreyfous, Zalegman Phillips, Abraham Luria Hart, Lazarus J. Leberman, Joseph L. Moss, and Mitchell A. Mitchell had been Presidents; the United Hebrew Beneficent Fuel and Savings Society, founded in 1841, and directed at different periods by Zadok A. Davis, David Pesoa, and Abraham S. Wolf; the United Hebrew Relief Association, of which Solomon Teller was the last President; the German Hebrew Ladies' Benevolent Society (1845), Mrs. Goldman being President in 1854; and the Ladies' Hebrew Sewing Society (1838) were all actively engaged in the field of charitable labors. Miss Louisa B. Hart was First Directress of the Sewing Society for a number of years, being succeeded by Miss Bluma Hart, Miss Esther Stork, and others. The ladies met to sew for, and distribute garments to, the needy, and during a long term their sessions were held in a room in the rear of the Synagogue of the Congregation Mickvéh Israel, which was then located on Cherry Street above Third Street. Later on the sewing was done at the residences of different members, and the ladies would assemble there with frequency and in large numbers to perform their self-assumed and worthy task.

Besides the above Societies, the Female Hebrew Benevolent Society (the earliest of these) labored, as it still does, in its especial sphere. However, in 1869, the above Societies, with the exception of the last named, transferred their duties to one institution, and their several features are still, in a measure, carried out by the United Hebrew Charities. As an instance, its Ladies' Auxiliary Committee attends to the cutting, the sewing, and the distributing of garments to the poor.

Chebroth (Associations) was a term applied to a number of charity

organizations—in addition to those just mentioned—which at one time flourished here. Among these were the *Chebrāh Chésed Ve-Emeth* (Mercy and Truth), for attendance on the sick and the dead, which was founded in 1843; Joseph Levy, Henry Marcus, and Moses Engel being Presidents in different years; the *Chebrāh Gemiluth Chasadim oo-Mish'éneth Yatom Ve-almanāh* (To Bestow Kindness upon, and give Support to, the Orphan and the Widow), established in 1844—assisting sick members and the widows and orphans of deceased members—and of which Mayer Shoyer was the first President; and Rev. Maximilian Michelbacher was Secretary; and the *Chebrāh Shel Bikur Cholim Ugmiluth Chasadim* (called "Hebrew Society for Visitation of Sick and Mutual Assistance"), started as early as in October, 1813, and which calls for more than simple mention. The extended sphere of its labors rendered it of great assistance in the community, and its cause was sustained by representative Israelites. The first officers were: Jacob Cohen, *Parnas* (President); Isaiah Nathans, *Gabay* (Treasurer); Joseph S. Cohen, Secretary; Isaac B. Phillips and Aaron Levy, Jr., *Kabranim*, those who represented the institution at obsequies of deceased members.

Labors among the poor, the destitute, and the suffering formed much of this Society's work, and many a kindly act was religiously performed by those affiliated therewith, who even braved the danger of contagious diseases in ministering to the sick. Mr. Hyman Polock was among its early Presidents, and among other members at different times were Honorable Henry M. Phillips (who served as President in 1843, etc.), Abraham Eliezer Israel, Isaac Hendricks, Isaac Rodriguez, Henry I. Weil, Elias Hyneman, Levi Phillips, Abraham H. Cohen, Judah L. Hackenburg, Morris Isaacson, Joseph M. Asch, Elias S. Linse, David Pesoa, Isaac M. Asch, Leon Hyneman, Aaron Isaacs, Philip Nathans, M. A. Van Collem, Philip Hamberg, David A. Phillips, Abraham Isaacs, Lewis I. Cohen, H. Van Beil, Marcus Cauffman, Eleazer Isaacs, Isaac E. Hackenburg, Leopold Sulzberger, Abraham S. Wolf, Isaac Hyneman, Leon Hamberg, J. D. Lange, S. M. Fridenberg, Nathan Haas, Julius Stern, B. Kalmischer, Simon Weil, Michael Reinhard, Joseph Einstein, Wolf Steppacher, Alfred T. Jones, Henry de Boer, Joseph Rosenbaum, and William B. Hackenburg. In 1862, during the American Civil War, this *Chebrāh* subscribed a hundred dollars towards the maintenance of military hospitals, and its contribution elicited a

letter of thanks from Mayor Alexander Henry, of Philadelphia—a circumstance recorded in its minutes. (82)

The fiftieth anniversary of this *Chebrāh* was celebrated by a banquet on Monday evening, November 9th, 1863 (Mar Cheshvan 26th, 5624), at Handel and Haydn Hall, at which the venerable Hyman Polock—then the only survivor of the original members—was present. Alfred T. Jones, at that time, was President. The participants in the services, and other exercises, were Rev. Isaac Leeser, Rev. Gabriel Papé, Rev. Jacob Frankel, Mr. Polock, Mr. Isaac E. Hackenburg, Charles Johnson, Esq., and the Rev. Dr. S. Morais. This semi-centennial celebration seems to have been quite brilliant. The Society's work, however, continued but a few years beyond that period.

The existence of so many Charities in the early stages of Jewish history in Philadelphia contributed in no small degree to the strength of the community, and acted as a preventive of an evil which has never spread itself among Hebrews, viz., pauperism.

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(82) The late Moses P. Hamberg, Esq., of Philadelphia, possessed the book of records of the *Chebrāh* mentioned, and through his courtesy, we were enabled to gather useful information.

CHAPTER XXIV.

RELIGIOUS EDUCATION—THE OLDEST HEBREW SUNDAY SCHOOL IN AMERICA—ITS INSTITUTION BY WOMEN OF ISRAEL—REBECCA GRATZ AND HER NOBLE QUALITIES—HER COADJUTORS, LOUISA B. HART, ELLEN PHILLIPS, AND SIM'HA COHEN PEIXOTTO—THE SCHOOL AND ITS REMARKABLE GROWTH — NORTHERN AND SOUTHERN BRANCHES—PHASES OF ITS WORK.

"AND ye shall teach them unto your children" is an important commandment found in the Book of Deuteronomy. Instruction in the Divine Law and in the precepts is meant thereby. A religious education is at the basis of all other instruction. While this principle has always been recognized by the Hebrews, they have by no means limited their sphere of action to a religious training of the youth of their people. Schools, where the knowledge of Judaism has been imparted, together with that of secular branches and industrial pursuits, have not infrequently flourished among them. Instances of this character were often met with in post-Biblical times, and the like is found to-day wherever sufficient scope is afforded for development, unchecked by restrictive measures, or governmental interference.

The first thought, however, has always shaped itself into religious schools for the training of the young; hence, such institutions are found in most of the Hebrew Congregations of Philadelphia. In these, the faith, the history, and the language of the race are, to a limited extent, taught the numerous children who attend them. But such schools are essentially congregational, viz., they are intended for the young sons and daughters of members and seat-holders. Long before their origin here, the Hebrew Sunday School was a *fait accompli.* It was instituted at a meeting of Jewish ladies, held February 4th, 1838, at which it was "Resolved, That a Sunday School be established under the direction of the Board (Female Hebrew Benevolent Society) and teachers appointed among the young ladies of the Congregation (Mickvéh Israel)." This School

was formally opened on March 4th, 1838, being the first Hebrew Sunday School in America. (83)

The chief organizer of the school was a woman known for her strict adherence to the tenets of Judaism, respected because of her talents, and admired by reason of her beauty. This was Miss Rebecca Gratz, a daughter of well-known parents, and the model of the heroine, *Rebekah*, in Sir Walter Scott's masterly novel, "Ivanhoe." The latter fact is mentioned by no less an authority than Washington Irving, who himself was the cause of Scott's selection of this true and beautiful Jewess, whose virtues Irving described to the famous novelist and poet.

Rebecca Gratz was born in Philadelphia, March 4th, 1781. Her father, Michael Gratz, a prominent merchant, had been active in the affairs of the Congregation Mickvéh Israel; her mother, *née* Miriam Simon, was a daughter of Joseph Simon, an early settler in Lancaster, Pennsylvania, about whom considerable has been written, and whose wife's maiden name was Rosa Bunn. (84) The early education Rebecca received was supplemented by her own private studies. Possessing a bright mind, social accomplishments, and uncommon beauty, she soon won and retained the respect of numerous friends. These qualities, however, were not the sole means that rendered her conspicuous in a large circle. She became best known by her labors for the well-being of her kind, and for the promotion of religious, educational, and charitable works. To the Hebrew Sunday School she devoted her best efforts for its upbuilding and to insure its permanence. Though her time was largely utilized by that institution, other societies likewise benefited by her exertions; among them, the Female Hebrew Benevolent Society (under whose auspices the School was started), the Jewish Foster Home, the Fuel Society, and the Sewing Society, in all of which she was a pioneer worker, and also served as Secretary of the first named Society.

Miss Gratz recognized it as her first duty to labor for her own people; but the sphere of her endeavors, was, by no means, confined

(83) It has been stated that a Jewish Sunday School was previously started in Richmond, Virginia. This question, however, admits of some doubt, as the Hebrew Sunday School, in Philadelphia, has, in its possession, a tablet whereon it is precisely stated that the School in this city was the first in America.

(84) See sketch of Hyman Gratz, elsewhere given in this work; also Markens's "Hebrews in America," pages 78–83. Another daughter of Joseph Simon married Dr. Nicholas Schuyler, who was a surgeon in the American Revolutionary War, and who is said to have been related to General Schuyler.

to their midst. With equal earnestness, she served secular institutions, and set a laudable example by her efforts in their behalf. As early as 1801 she was Secretary of the "Female Association for the Relief of Women and Children in Reduced Circumstances." She was among those who founded the Philadelphia Orphan Asylum in 1815, and in 1819 became Secretary of its Board of Managers; serving in that capacity for more than forty years; performing her task with such rare fidelity that to her, in the language of the Managers, "much of its prosperity is due, while to her dignity, grace and noble personal qualities the managers have ever yielded the tribute of their warm admiration and strong regard." Deeply attached to the religion of her fathers, she departed not an iota from the Divine Commands, nor from the observances distinguishing Israelites as a religious entity. She was a regular and devout attendant at the Synagogue. Her dignified bearing, her pleasing ways, her courteous manner, and her talents as a conversationalist, were all noticed and admired. Withal, she was modest and unassuming.

Miss Gratz's circle of acquaintances was large but select. She reckoned among her friends such men as Henry Clay, the families of Schuyler, Hoffman, and others, including Washington Irving. Mr. Irving was a frequent visitor to the home of the Gratzes in Philadelphia, and he could not but admire a woman of a nature at once lovable, sincere, and thoroughly good. Rare traits, indeed, combined in this woman of Israel. Irving's only love was Matilda Hoffman, a dear friend of Rebecca Gratz. She died at the early age of eighteen years, and the faithful lover ever mourned her. He had witnessed her friend's kindness and forgot it not; he had occasion to notice the exalted qualities of our Rebecca, and there is no wonder that he should have then suggested that name as the typical Jewess to Sir Walter Scott, when the latter was about to write his famous novel, "Ivanhoe." When Scott finished his great work, in December, 1819, he sent the first copy to Irving, with this question: "How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern given?" (85)

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(85) Dispute has arisen as to the origin of the Jewish characters in "Ivanhoe." J. G. Lockhart, in his "Memoirs of the Life of Sir Walter Scott, Bart.," declares that a Mr. Skene, a friend of Scott, had pictured to the latter, in 1819, conditions he had observed among Jews in Germany; whereupon Scott determined to introduce a group of Hebrew characters in his novel. He afterwards remarked to Mr. Skene: "You will find this book owes not a little to your

Rebecca Gratz continued following paths of righteousness all her days, and retained the esteem and affection of her brethren and her neighbors of all creeds. She died on August 27th, 1869, having passed her eighty-eighth year.

Associated with Miss Gratz at the Sunday School were Mrs. Anna Allen, Mrs. R. Hart, Mrs. R. Moss, Miss Sim'ha Cohen Peixotto, Miss Miriam Gratz Etting, the Misses Moses, Miss Louisa B. Hart, Miss Rachel Pesoa, and Miss Ellen Phillips. These teachers had the active assistance of Rev. Isaac Leeser, who issued Catechisms (one of which he dedicated to Miss Gratz), and the Society also published some, which were adopted as text-books.

The Sunday School first met on Walnut Street, above Fourth Street, and at different periods in other localities; viz., in the old Masonic Hall, on the north side of Chestnut Street above Seventh Street; above the Phœnix Hose House, on Zane (now Filbert) Street, between Seventh and Eighth Streets; and from 1854, at the Hebrew Education Society's building, on the east side of Seventh Street below Callowhill Street. There were fifty children at its opening. There are now on its rolls, about eighteen hundred names.

Miss Gratz resigned as Superintendent and as President of the Hebrew Sunday School Society in 1864; being at that time in her eighty-fourth year. She was followed by Miss Louisa B. Hart, another indefatigable worker, who was unanimously elected to the double office, on December 8th, 1864.

Miss Hart was a daughter of Michael and Esther (*née* Cohen) Hart, of Easton, Pennsylvania, where she was born, June 3d, 1803. She obtained a liberal education and studied deeply English literature and the history of Israel. Her father died when Louisa was about twelve years of age. Shortly after, her mother and family removed to this city. Miss Hart early displayed her interest

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German reminiscences." Notwithstanding this remark, there is no reason to doubt the other statement that the particular character of *Rebekah* was named after Rebecca Gratz, whom Irving had described to Scott "during one of their many conversations when personal and family affairs were the topics." Moreover, Irving had visited Scott in 1817, and "Ivanhoe" was produced in 1819.—This point is sustained and interestingly developed in an article in the *Century Magazine*, of September, 1882, entitled "The Original of Rebecca in Ivanhoe,"—a descriptive portraiture, by Graetz Van Rensselaer (pages 679–682).

"Recollections of my Aunt, Rebecca Gratz, by 'one of her Nieces'" is the title of a personal description of Miss Gratz, by the late Mrs. Sara (*née* Hays) Mordecai, wife of Major Alfred Mordecai, of Philadelphia, (in booklet form—1893).

A detailed sketch of Rebecca Gratz's career will be found in "Eminent Israelites of the Nineteenth Century," pages 109–112.

in things Jewish. Her virtues and intellectual attainments set her in a foremost place among the women of this city. Her hospitable home was sought by prominent men and women among Jews and Gentiles who profited by her acquaintance, and who valued her friendship. Miss Hart proved a most efficient Superintendent of the Sunday School, and was an energetic laborer in other institutions. She was first President of the Ladies' Hebrew Sewing Society, in 1838, and in her report in 1840, stated that during the previous year "437 garments had been distributed" among the poor. Miss Hart succeeded her mother in December, 1849, as a Manager of the Female Hebrew Benevolent Society. Her interest in the Jewish Foster Home was none the less manifested. She served in 1869 on the Visiting Committee of the Society of the United Hebrew Charities. Her attachment to Judaism and its precepts, and to the Synagogue was unwavering. She was an entertaining conversationalist, and at home on many subjects. She served as Superintendent of the Sunday School until October, 1871, when she declined a re-election. Miss Hart was called hence on May 23d, 1874. (86)

Louisa B. Hart was succeeded by a no less untiring worker in Ellen Phillips, a daughter of Zalegman and Arabella (*née* Solomons) Phillips. In the roll of sincere and God-fearing women, the name of Ellen Phillips shines forth brilliantly. Inspired by the noblest thoughts, she labored for the weal of young and old throughout her career. At Sunday School and at Charities, she exhibited her earnestness. In many a home she ministered, and dispensed of her bounty. Publicly and privately, she sought to aid the poor, raise the lowly, and implant the knowledge of true Judaism. Pleasant, unostentatious in her manners, and retiring in her ways, her satisfaction was in doing good to others. Her sincere piety and true philanthropy were shown in her love of the House of Worship and in her generous gifts towards the maintenance of the Divine Services. Her bequests to Jewish and to secular institutions exceeded those of any Hebrew in this city; fully $110,000, having been bequeathed by her to worthy causes. Miss Phillips died on February 2d, 1891, mourned by the Jews of Philadelphia, in whose hearts her memory is enshrined as a benefactor.

Rebecca Gratz, Louisa B. Hart, and Ellen Phillips are a trio

(86) Reference has already been made to "The Diary and Letters of Louisa B. Hart," edited, with a memoir, by Mary M. Cohen.

of model women whose deeds Israelites may well hold in lasting remembrance. But to these another name must be added—that of Sim'ha Cohen Peixotto; for she seconded the efforts of Miss Gratz, Miss Hart, and Miss Phillips at the outset, and devoted herself to the interests of religion by teaching and writing. A lady of large familiarity with Jewish history, Miss Peixotto served the cause of religious instruction by her Catechisms, and her explanatory works on Biblical events, which were adopted in numerous schools. For many years she taught an advanced class in Bible History, and also imparted knowledge of the Hebrew language. Like her sisters in faith, she gave time, attention, and sympathy to Hebrew Charities, and even in her old age, felt intense interest in the work of her people. Miss Peixotto was born in the West Indies, and, from her childhood, evinced true religiousness, and unwavering adherence to the tenets and ordinances of Judaism, by word and by deed. She became widely known, and was respected for her qualities and exemplary character. She died on July 27th, 1892, aged eighty-five years.

Nathan Weissenstein, a conscientious Israelite, proved an able librarian of the Hebrew Sunday School, and labored earnestly for its welfare. He died, much lamented, at an early age, on August 17th, 1878.

After Miss Ellen Phillips's resignation as Superintendent of the Sunday School, in 1886, Miss Amelia J. Allen, an experienced instructor, was selected to fill the vacancy then existing in the Northern School (it having been previously found necessary to divide the School, owing to the increase of scholars from all sections). Miss Allen still continues to act. This (Northern) Branch, which had held its sessions in different localities, but for many years at the Hebrew Education Society's building, on the east side of Seventh Street below Callowhill Street, is now located at Keystone Hall, on the east side of Third Street above Girard Avenue. It is attended by nearly six hundred pupils, there being twenty-eight teachers and assistants. The Southern Branch was started in 1872, and its superintendents have been, in turn, Miss Laura Mordecai, Mrs. J. H. Kahn, Mrs. Simeon H. Newhouse, Miss Miriam Mordecai, Miss Mary M. Cohen, Miss Nina Morais, Mr. David Hoffman, Miss Ida F. Cohen, and Miss Grace M. Newhouse—who fills that office at present.

The lamented Mr. David Hoffman had shown earnestness and a true spirit in all his labors; as well for the Hebrew Sunday School

as for other institutions among his brethren with which he was affiliated.

The Southern Hebrew Sunday School has held sessions at Twelfth and Chestnut Streets, Broad Street above Locust Street, south-west corner of Tenth and South Streets, Christian Street near Eighth Street, Wheatley Dramatic Hall (Fifth and Gaskill Streets) and at 322 Bainbridge Street. Its present location is in the Hebrew Education Society's new building, south-west corner of Tenth and Carpenter Streets. It reckons about twelve hundred pupils, twenty-one teachers and assistants. Sessions are held every Sunday morning—now even during the summer months—except when a Jewish observance occurs thereon. Infant classes and preparatory classes are maintained in both Northern and Southern Schools; also classes for special Biblical instruction. Prizes are annually awarded to meritorious scholars, and each year graduates receive diplomas of merit. Explanatory lessons on the Holy Bible are often given at these Schools by the Rev. Dr. S. Morais, who has, for years, voluntarily directed this teaching.

A Sewing School for girls is also in charge of the Managers of this Society. It numbers about three hundred and fifty pupils. Mrs. A. C. Van Beil was the first Superintendent. Mrs. John Moss, Jr., Miss Rebecca Rosenthal, Mrs. Levy L. Hyneman, Mrs. Horace A. Nathans, and Miss Josephine P. Pesoa have been her successors. Miss Pauline Friedman now fills that position. An Association of teachers at the Schools met for eight years (1878–1886).

The Fiftieth Anniversary of the Hebrew Sunday School was celebrated with appropriate ceremonies, at the Academy of Music, in this city, on Saturday evening, March 3d, 1888, in the presence of a very large audience. The Reverend Sabato Morais, LL.D., presided, and delivered an historical address, following a Prayer by Rev. Dr. Marcus M. Jastrow. Dr. Solomon Solis Cohen spoke on the history of the School. Mayer Sulzberger, Esq., was the orator on that occasion. Mr. (afterwards Postmaster-General) John Wanamaker likewise addressed the audience, and Rev. Dr. Joseph Krauskopf pronounced a Benediction. In addition, instrumental music was rendered by an orchestra, under the direction of Mr. Henry Hahn, and Hymns were sung by hundreds of the pupils who were seated upon the stage. The event will long be remembered.

The yearly expenditures of this institution, in October, 1892–

October, 1893, were $1,947.48. A special fund amounts to $600. The officers of the Hebrew Sunday School Society are: President, Mrs. Isabella H. Rosenbach; Vice-President, Mrs. Washington Liebér; Treasurer, Mrs. Max Greenbaum; Secretary, Mrs. Henry Hahn; Corresponding Secretary, Mrs. Louis Fleisher; Managers (in addition to the officers) Miss A. L. Tobiason, Mrs. Emanuel Marks, Mrs. Moreau Liebér, Miss Rebecca Moss, Mrs. Jacob Singer, Miss Minnie Mayer, Miss H. Davidson, Mrs. Abraham Hirsh, Mrs. Eva Coons, and Miss Louise de Casseres.

CHAPTER XXV.

EDUCATIONAL AND INDUSTRIAL—THE HEBREW EDUCATION SOCIETY—ITS EARLY LABORS AND SUBSEQUENT DEVELOPMENT—ITS PRESENT DIVERSIFIED WORK IN DIFFERENT QUARTERS—SPECIAL FEATURES—MANAGEMENT.

EDUCATIONAL AND CHARITABLE—THE YOUNG WOMEN'S UNION AND WHAT IT ACCOMPLISHES—A POPULAR INSTITUTION.

HEBREW EDUCATION SOCIETY.

"THE world is saved by the breath of school children." "Jerusalem was destroyed because the instruction of the young was neglected."—These two sayings of ancient Rabbins show clearly in what high favor education was regarded in days of old. But when industrial pursuits were considered, the Sages were still more emphatic, as witness the following maxim: "He who teaches his son no trade fits him, as it were, to become a thief." The Talmudical volumes are replete with utterances about the importance of knowledge and the dignity of labor. Many of the Rabbins themselves were workmen, at the same time being teachers of the people. By speech and by example, they led the multitudes aright, and taught them that conformity to the Divine Law must be shown by acting and by doing. Self-dependence was likewise impressed upon the people thus: "Strip a carcass on the public streets and receive wages (*i. e.*, a livelihood), and say not, 'I am a priest, I am a man of distinction.'"

To implant the seeds of real progress in the Jewish community, and to promote mental and physical culture are the aims of the Hebrew Education Society in its several departments and spheres of action. Called into existence mainly to keep alive the study of the Hebrew language—that iron link ever connecting the Jewish past with the Jewish present—it still adheres to that purpose, while its work has been enlarged and its objects broadened. This Society dates its origin from the year 1847. It was conceived, like many others, by Rev. Isaac Leeser, who summoned to his assistance laymen possessing energy and enthusiasm. It was incorporated by the Pennsylvania Legislature, on April 7th, 1849. At the preliminary meeting, held on Sunday morning, March 7th, 1847, Mr. Zadok A.

Davis acted as Chairman, and Mr. Simon M. Klasser as Secretary. At the first regular meeting of the Society, held on July 16th, 1848, the following officers were elected as its first Board: President, Solomon Solis; Vice-President, Simon Elfelt; Treasurer, Abraham Hart; Secretary, Zadok A. Davis; Assistant Secretary, Simon M. Klasser; Directors, Abraham S. Wolf, Hyman Polock, Moses A. Dropsie, Marcus Cauffman, Julius Stern, H. Van Beil, Jacob Langsdorf, Moses Nathans, Lewis I. Cohen, Joseph Newhouse, Rev. Isaac Leeser, and Alfred T. Jones. Such a Directory, embracing well-known men and active workers, was worthy of the task. Mr. Solis, as President, labored earnestly for the cause, and continued in office until his decease, in 1854. Mr. Hart, the Treasurer, filled that position for a lengthy period, and rendered many valuable services.

The first School of this Society was opened at the hall of the Phœnix Hose Company on Zane (now Filbert) Street, between Seventh and Eighth Streets, on Monday, April 7th, 1851. There, instruction was offered in secular branches; also in the Hebrew, Latin, French, and German languages. There were 22 pupils at the start, but in a month later the number had been increased to 63. The Hebrew Sunday School also held its sessions at the same building; and when the Hebrew Education Society moved to another locality, on the east side of Seventh Street below Callowhill Street (where a church edifice was purchased and altered for its uses), on November 12th, 1854, the Sunday School accompanied it there. (87) Regular sessions were held by the Education Society's school five days weekly—excepting on the Jewish Festivals and Holy Days, and during a part of the summer. At one time there were nearly a hundred and seventy pupils—girls and boys—in regular attendance at this pay school. The advanced branches taught in the higher classes enabled the Society to secure permission from the Board of Public Education to be placed upon an equal footing with the Public Grammar Schools, in regard to promotions to the Girls' Normal School, and the Boys' Central High School.

In 1878, however, a change became necessary; the Society there-

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(87) The dedication services were distinguished by the participation therein of Rev. Isaac Leeser and Moses A. Dropsie, Esq., who delivered addresses; the Rev. Dr. S. Morais, who offered the opening Prayer; Rev. Gabriel Papé, Rev. Jacob Frankel, and Rev. Lazarus Naumburg, who chanted a number of Psalms in the Hebrew language. The Committee of Arrangements embraced Messrs. Mayer Arnold, Abraham Hart, and Lazarus J. Leberman.

after and for some time confining its labors to Hebrew instruction. In addition to the school on Seventh Street, another was opened on March 3d, 1878, in the vestry-room of the "Bené Israel" (Children of Israel) Congregation, on Fifth Street above Catharine Street, in order to afford instruction to children of down-town Israelites. A third school was opened at the north-west corner of Marshall Street and Girard Avenue, October 12th, 1879. This was subsequently (June 1st, 1882) united with that on Seventh Street, at the Society's re-modelled building. The missionary work of the Society received an extraordinary impetus when it located a Hebrew School in Port Richmond—a north-eastern suburb of this city—on December 28th, 1879, in a district largely inhabitated by Hebrews, in need of education and culture. A Sewing School for girls was added in September, 1880, meeting at 624 Wayne Street. The operations were thus extended, and necessity demanded larger facilities. Hence, the Society purchased the houses 2854, 2856, and 2858 Lark Street, in the same locality, and placed there in 1883 a new feature, viz., two industrial schools where cigar-making and carpenter work were taught to classes of boys and men. These being successful, other industrial schools were started in June, 1886, at the Seventh Street building. At these schools, iron filing and chipping, carpenter work, garment-cutting, frame manufacturing, and cigar-making were introduced.

The work at Seventh Street, however, was discontinued with the sale of the property there, in January, 1889, and the Society finally concentrated its main work in the southern section of this city, where the bulk of the Jewish population is found, and where it has vastly increased since 1882. After locating its southern Hebrew school for awhile at Wheatley Hall, corner of Fifth and Gaskill Streets; at 316 South Fourth Street, and elsewhere, the Howard Building, at 322 Bainbridge Street, was leased, and there the work continued steadily until December 14th, 1891, when the first school met at the new and commodious building, furnished with conveniences of various kinds, at the south-west corner of Tenth and Carpenter Streets. This building, which, with the property, cost about $50,000, was dedicated with suitable exercises on Thursday afternoon (Thanksgiving Day), November 26th, 1891; the Rev. Dr. S. Morais offering the Dedicatory Prayer; Moses A. Dropsie, Esq., delivering an address, and choral and instrumental music being rendered. The

exterior of this structure is of Moorish design; brick, trimmed with gray stone. There are three stories and a basement. In these are found apartments for manual training, mechanical work, secular, Hebrew, and religious instruction; meeting rooms, and other departments, besides an extensive bath, showers, etc., which latter are largely patronized in the warmer weather. The auditorium, on the first floor, has a seating capacity of more than six hundred and is quite attractive. The building is named "Touro Hall," in memory of Judah Touro, the renowned American-Jewish philanthropist, who bequeathed to the Society the sum of $20,000. This institution has also reason to remember, with deep gratitude, Miss Ellen Phillips, for her munificent bequest of $15,000. A bronze tablet, in the main hall, bears this inscription: "In memory of Miss Ellen Phillips—a kind friend and generous benefactress of this Society. Her unstinted and unsectarian charity and long-continued labors in the religious education of youth add her name to the distinguished roll of the women of Israel who have ennobled humanity."

The sum of $200 per month is received by the Society from the Baron Maurice de Hirsch Trust and this aids its good work. The present structure is heated by steam throughout. Quarters are found therein for the Southern Hebrew Sunday School; the Employment Bureau of the United Hebrew Charities' Auxiliary Branch; the Baron Maurice de Hirsch Trust Agency; the Southern Branch of the Young Men's Hebrew Association; and other institutions. A busy hive of activity may be witnessed there on most evenings of each week throughout the year.

The character and extent of the labors in this section are, in fact, immeasurable, and they must be seen to be realized. The Hebrew School is taught by Mr. Marcus E. Lam, and numbers about sixty girls and boys. English classes for minors and adults of both sexes are attended by about two hundred and twenty-five pupils; the instructors being Miss Mary Goldstein, Miss Kate Rosenstein, Miss Mabel Lyon, and Mr. Bernard Harris. A Kindergarten has been opened, with Miss Mary Goldstein as teacher. The dress-making school is in charge of Miss Celia Abrahams and Miss Sophie Benedict. Mr. A. Koshland instructs boys and men in the cigar school, days and evenings; Mr. Adolph Lowenthal teaches scholars in the garment-cutting school. There is also a carpenter shop, in charge of Mr. H. Elsner. About one hundred and fifty pupils constitute the

average attendance at these industrial schools. A work-shop for unemployed women has recently been started in the same building, under the auspices of a number of public-spirited Israelites. The Education Society's reading-room is frequented by numerous persons.

Notwithstanding the enlarged sphere of work thus entered upon, this Society's interests in other sections have not been allowed to suffer. A Hebrew and religious school is maintained, with upwards of one hundred pupils, at 1204 Germantown Avenue, in the Northern district, Miss Evelyn Bomeisler being the teacher; also another Hebrew and religious school (but no longer the Industrial Schools) at 2856 and 2858 Lark Street, Port Richmond, with about sixty pupils; Mr. Isaac Husik being the teacher there.

Thus, the Society is affording instruction in different ways to hundreds of persons; the admissions to all its schools, in a single year, having exceeded sixteen hundred.

The career of the Hebrew Education Society has been, in fact, one of ceaseless activity. In addition to its schools, the Rev. Dr. S. Morais has, at different periods, gratuitously instructed classes under its auspices. Dr. Morais was, for many years, a director of this Society, and he has been among its foremost advocates from the start. =The Presidents, who succeeded each other, were as follows: Solomon Solis, 1848–1854; Abraham S. Wolf, 1854–1862; Moses A. Dropsie, 1862–1870; Isidore Binswanger, 1870–1878; Abraham Adler, 1878–1879 (died during his term); Isaac Rosskam, 1879–1889; Moses A. Dropsie, 1889–1892; Moyer Fleisher, since 1892. =The Secretaries have been Zadok A. Davis, Simon M. Klasser, Moses A. Dropsie, A. I. H. Bernal, Rev. Isaac Leeser, Alfred T. Jones, Michael M. Allen, (Abraham Finzi then being Assistant Secretary); Jonathan M. Emanuel, Lewis M. Allen, Edwin W. Arnold, Dr. Jacob Da Silva Solis Cohen, Aaron Lazarus, Samuel Hecht, Aaron Lichten, and David Sulzberger—the present efficient and indefatigable Secretary, who has served continuously since 1876, and to whom this Society owes much for its present standing in the community.

In the long history of the Hebrew Education Society, Jewish men and women, some of whom have risen to high distinction, have been among the teachers at its schools. Of these, there may be mentioned, Rev. Lazarus Naumburg, Michael M. Allen, Miss Evelyn Bomeisler, Miss Clara Esther Weil (afterwards the wife of the Rev. Dr. S.

Morais), Rev. Jacob Mendes Da Solla, Edward H. Weil, the well-known lawyer; Michael Heilprin, a man of remarkable attainments, afterwards an associate editor of Appleton's "American Cyclopædia;" Rev. Simon C. Noot, Rev. Isaac Noot, Mayer Sulzberger, the lawyer and littérateur; Rev. L. Buttenwieser, 'Hayim Polano, Miss E. Phillips, Miss Esther Davidson, Miss Julia B. Eckstein, Miss Charity Solis Cohen, Elias Braunschweig, Dr. Solomon Solis Cohen, Marcus Eliezer Lam, Dr. Cyrus Adler, Henry S. Morais, Dr. Moses De Ford, Dr. Charles D. Spivak, George S. Seldes, Isaac Husik, and Miss Corinne B. Arnold. Among those not Israelites, who superintended the pay school while on Seventh Street, were Eugene Smyth and William H. Williams—the latter a gentleman of intellect, who won respect by his method and his manner. Miss Marion Monachesi, Miss E. J. Wright, Miss Wilhelmina Todd, and Miss Anna Murray were among the teachers of English branches. Elias S. Linse, a well-known member of the Hebrew community, was, for a long time, collector for this Society, as well as for other institutions here.

The "Leeser Library," bequeathed to the Maimonides College by Rev. Isaac Leeser, is in charge of the Hebrew Education Society, and is located at its building, Tenth and Carpenter Streets. It comprises many valuable works in numerous departments of study, and has been classified and catalogued by Dr. Cyrus Adler, its Librarian. Mr. Gershon B. Levi is Assistant Librarian.

We may fitly conclude this brief sketch of a Society whose place is second to none in the field of good and noble work, by presenting its financial statement for the year 1849 and that for 1893, besides its present Board of officers. In 1849—receipts, $962.34; expenditures, $58.78; balance, $903.56. In the year—March, 1893–March, 1894—receipts, $10,351.05; expenditures, $9,448.23; balance in the treasury, $902.82. Investments amount to nineteen thousand dollars in all. There are besides a Building Fund of $1,082.31 and a Trust Fund of $550.=The present Directory is as follows: President, Moyer Fleisher; Vice-President, Isaac Rosskam; Treasurer, Gabriel Blum; Secretary, David Sulzberger; Directors, Louis E. Levy, Joseph J. Snellenburg, Samuel Morais Hyneman, Mrs. Horace A. Nathans, Mrs. Henry S. Louchheim, Louis Eschner, Andrew Kaas, Mrs. Eva Coons, Ephraim Lederer, Henry M. Frank, Edward Wolf, Louis Gerstley, Edwin Wolf,

Mrs. William B. Hackenburg, and Jacob Muhr; Honorary Member of the Board, Moses A. Dropsie.

Young Women's Union.

There is not a Jewish institution in Philadelphia that has proved of more value to the public than the Young Women's Union—a branch of the Hebrew Education Society. At 230 Pine Street, in a large house, it maintains a Kindergarten, a Household School, a Shelter for children, a Day Nursery, a selected library, and other features; each one conspicuous in its work, and evidencing the care and interest displayed by young ladies of the Jewish community in helping unfortunates of their own creed, while their ministrations are, at times, and as circumstances will allow, extended even beyond the circles of their own people.

This Union was projected by an untiring young worker, Miss Fanny Binswanger, and a few others, filled with enthusiasm in the cause of good. The first meeting was held on February 5th, 1885, at which the name was selected, and the objects declared to be the education of the immigrant little ones, through whom, it was expected, an influence for good could be extended to the parents. A direct cause of the Union was the increasing tide of Jewish arrivals at this port from benighted countries, mainly Russia, and it was felt that no effort must be spared tending to the well-being—physically and mentally—of at least a portion of a large number. Measures were at once taken to establish headquarters. These were at first located at 238 Pine Street; then at 318 South Fourth Street; subsequently, at 316 South Fourth Street, and since April, 1892, at 230 Pine Street, where an entire house is occupied.

The Union started with 15 children on its rolls. Several hundred are now reckoned in its different departments, which hold sessions regularly during each term, while more than seven thousand admissions have been recorded in the Day Nursery. Little ones are cared for here, and provided with meals, for a few pennies, while their mothers are at work. Numerous children have also been taken in at the Shelter—a temporary home for orphans, or children of sick parents. Sewing classes, and evening classes for instruction in English branches, are likewise maintained. During the summer season, picnics are given for the children at Fairmount Park, and

many of them are annually sent to the country, under the auspices of this Union and of the Children's Country Week Association—a non-sectarian institution. The Union has care of children varying in age from a few months to sixteen or eighteen years, and even older persons; hence, its labors are of a very responsible character. That these labors have been successful, its operations year after year prove beyond question.

Miss Diana Hirschler, was, for several years, Superintendent of the Kindergarten. Miss Bertha Hirsch is her successor, with Miss Esther Finkelstein, as Assistant. Miss Leah Abeles, and a corps of active workers direct the Household School and other branches. Miss Lizzie Freedman is Matron of the House, and has charge of the Shelter and Day Nursery; Miss Martha Dupree being nurse at the latter. Dr. Jacob L. Heller acts as physician.

The system in vogue at the Union's Schools is after the most approved and recent methods, and the instruction is imparted by experienced teachers. Hearty and well-deserved encouragement is extended to this excellent Union, and its annual Donation Days, besides entertainments given to help on the work, enlist the support of a large public, while its membership roll contains between seven and eight hundred names.

A comparison of receipts and expenses for the first year and those from April, 1893, to April, 1894, may be of interest: From 1885 to 1886—receipts, $521.69; expenses, $180.62; from April, 1893, to April, 1894 (with balance)—receipts, $5,851.78; expenses, $5,191.62. Investments amount to $2,000.

The Union's officers are: President, Miss Rosena Fels; Vice-President, Miss Julia Friedberger; Corresponding Secretary, Miss Clara T. Potsdamer; Recording Secretary, Miss Sarah Weil; Treasurer, Miss Amelia Bissinger; Executive Board, Miss Alice E. Jastrow, Miss Estella Goldsmith, Miss Emilie Mandel, Miss Kate Goldsmith, Miss Augusta Selig, Miss Diana Hirschler, Miss Ida Espen, Miss Leah Abeles, Miss Minnie Loeb, and Miss Ella Jacobs. A number of special committees assist the management.

CHAPTER XXVI.

LITERARY SOCIETIES—THEIR EARLY EXISTENCE AMONG ISRAELITES OF PHILADELPHIA — THE HEBREW ASSOCIATION — THE YOUNG MEN'S HEBREW ASSOCIATION—ITS INFLUENTIAL EFFORTS IN VARIED SPHERES—ITS ACHIEVEMENTS IN NORTHERN AND SOUTHERN DISTRICTS — LECTURES, ENTERTAINMENTS, CLASSES, SPECIAL STUDIES, READING-ROOM AND LIBRARY, GYMNASIUM, ETC., ETC.

SOCIETIES of a distinctively literary character have been found among the Hebrews of this city for over half a century. Such as these were often composed of young men and women, who endeavored to promote knowledge by means of lectures delivered by learned Rabbis and laymen; by debates, essays, and other features, through which the members were afforded subjects for study, and thus developed their acquaintance with Hebrew, and, at times, with contemporary literature. A Young Men's Society was started in 1841, and Mr. M. Goldman was President. A Society, bearing the Hebrew name of "Ohabé Lemudāh" (Lovers of Religious Learning), whose object was the "mutual improvement of its members," was formed in May, 1844. A Hebrew Literary Association, originated in 1850, was presided over by Mr. Lewis Tobiason, and subsequently by Mr. Solomon C. Van Beil. Mr. Herman F. Bachman is mentioned as having been President of a Young Men's Hebrew Literary Association in October, 1855. He subsequently became Vice-President of the Philadelphia Stock Exchange, and occupied that position until his death, in 1893.

In later years, another Hebrew Literary Association—the most recent bearing that name—held fortnightly meetings for a number of years (1881–1888), and the proceedings at these were of an interesting as well as of an instructive character. But the attendance gradually lessened, and, after some years, the society disbanded. However, its work was participated in by a few, and its aims would not have been carried out by a large membership, as it would thereby have been compelled to introduce social features, to a degree that might have reduced its literary characteristics to a minimum.

Another literary institution was "The Irving," of which Mr. David Solis Cohen and Mr. Harry B. Sommer were successive presidents.

But an association more comprehensive, and whose objects are more diffuse, has succeeded, already for over nineteen years, in holding a large share of attention, and a membership of, at times, over six hundred. It is called the Young Men's Hebrew Association, being but a larger growth of a smaller society, once existing here, and known as the Hebrew Association. This last mentioned was founded by Mr. Nathan Weissenstein, an intelligent and a religious young man, who ably served the Hebrew Sunday School Society as its efficient Librarian, and who recognized the good that might be achieved by a union of Hebrews for literary purposes. That society was organized in a room on Fifth Street above Race Street, with a small membership, which gradually increased until it numbered about fifty or more. Subsequent meetings were held at a hall on Poplar Street above Franklin Street; afterwards at another hall, at the south-east corner of Ninth and Spring Garden Streets.

This society received the active assistance of the Rev. Dr. S. Morais, who consented to be its President for awhile. Among those in its ranks were Mr. E. Walter, a skilful debater; Dr. Lewis W. Steinbach, Mr. Max Kohner, Mr. David Solis Cohen, and others, well known among Israelites. Debates were the regular order, and the meetings were enlivened by interesting, and occasionally by fiery, arguments, on different questions. Lectures were likewise delivered with frequency, and many an attractive and novel subject was handled by different speakers. The writer, though then quite young, distinctly remembers more than a few of the meetings which he attended. On a certain occasion, a Mr. Pearsall delivered a lecture, in which he gave a clever *exposé*—by means of stories—of Spiritualism. The address was exceedingly entertaining; but it aroused somewhat the wrath of a certain Professor Réhn, a Spiritualist, who was at that time giving a series of *séances* at Handel and Haydn Hall. He argued against the speaker, and said that he had long been convinced of the truth of Spiritualism. This led to his engagement to speak at a subsequent meeting of the Association.

Finally it was decided to call a public meeting, with a view to enlarging the sphere of the Society's work, so that it might appeal to a larger constituency. At that period, Mr. A. Stern was President, and at the meeting (which also constituted a celebration), held in a

hall, at the south-east corner of Ninth and Spring Garden Streets, Mr. Abraham Hart occupied the chair, and speeches were delivered by the Rev. Dr. S. Morais, Rev. Dr. Marcus M. Jastrow, and Rev. George Jacobs. Other meetings followed, and on Wednesday evening, May 12th, 1875, at Covenant Hall, on Sixth Street below Fairmount Avenue, the present Young Men's Hebrew Association was established. There was some dissatisfaction on the part of those who had originated and managed the Hebrew Association for several years, and not all signified their willingness to join the outgrowth.

The new Young Men's Hebrew Association elected as its first officers the following gentlemen: Mayer Sulzberger, President; Simon B. Fleisher, Vice-President; Herman S. Friedman, Treasurer; Hyman P. Binswanger, Recording Secretary; David Solis Cohen, Corresponding Secretary; Simon Muhr, Lucien Moss, Simon A. Stern, William B. Hackenburg, Charles J. Cohen, Harry B. Sommer, Harry P. Mawson, Frank Newhouse, and Edmund R. Lyon, Directors.

The object of this Association is thus defined in the Preamble to its Constitution and By-Laws: "The subscribers, desiring to promote a higher culture among the young men, and to unite them in a liberal organization which shall tend to their moral, intellectual, and social improvement, hereby agree to form the Young Men's Hebrew Association, etc." The principal ways of furthering this object were found in the establishment of a reading-room and a library, containing newspapers, magazines, and periodicals in different languages, and an ample supply of books; by lectures on Jewish and current topics; by entertainments of a social, musical, dramatic, and literary character, and by other means which might be suggested from time to time. With these aims in view, the Association rented a suite of rooms in the Spring Garden Institute building, at the north-east corner of Broad and Spring Garden Streets, which were appropriately furnished and became attractive to members and others. At the same time, the Associate Organization, or branch, composed of junior members, between the ages of 16 and 21 years, was organized, and its monthly meetings—still continued—form not the least interesting feature of this Society's work. Dr. Solomon Solis Cohen was the first President of this section.

In the course of a few years the quarters were removed to the south-east corner of Broad and Spring Garden Streets. In July,

1886, the Association removed to the Harrison Building, on the east side of Eighth Street between Spring Garden and Green Streets, where extensive and handsomely arranged rooms were occupied. On June 30th, 1892, the present building at 933 North Broad Street, below Girard Avenue, was rented. It contains numerous rooms, and seems well adapted to the objects of the Association. A parlor, meeting-room, reading-room and library, lecture hall, gymnasium, and other apartments are all suitably furnished. A large garden in the rear is used, at times, for summer concerts. The rooms are opened nightly, and on certain days of each week throughout the year. The class in athletic exercises has made considerable progress under the tuition of Mr. Leon M. Leopold, and his successor, Mr. Hyman Cohen, who has recently been elected Director of the Gymnasium. A Ladies' Gymnastic class has also held sessions at the present headquarters.

The career of this Association has been one of uninterrupted activity. Numerous entertainments at large halls, "informal" affairs at its rooms, and lectures on varied subjects by distinguished speakers have marked each season since its incipiency. At times, prizes have been awarded for best essays on chosen subjects. The fifteenth anniversary was celebrated at St. George's Hall, south-west corner of Thirteenth and Arch Streets, on Monday evening, May 11th, 1890, when, besides music rendered by vocalists and an orchestra, directed by Mr. Henry Hahn, speeches were delivered by Mayer Sulzberger, Esq., President of the Association; Rev. Dr. Marcus M. Jastrow; and Mr. Perry Frankel, President of the Associate Branch. The membership roll has, at times, contained as many as 619 names, of which number 231 were given as members of the Associate Branch. The Library numbers 1450 volumes, embracing historical works, novels, etc., etc. At the rooms up-town and down-town (Tenth and Carpenter Streets) there are dailies, weeklies, and monthlies, in different languages; also chess tables, and other useful articles.

A paper called "The Association Review," was started under the auspices of the Young Men's Hebrew Association, in 1877, and was issued monthly for awhile. In 1881 a bi-monthly magazine, styled "The Association Bulletin," and "devoted to the interests of Young Men's Hebrew Associations and kindred societies," was published in this city, but it suspended early in 1883. The Active and Associate

branches include most of the Association's members. The latter branch has contributed largely to the general progress; a recent feature being an amateur orchestra instituted through the efforts of Mr. David Berlizheimer, in 1888, and now directed by Mr. Marcus Lewin. A monthly publication, "The Associate," was issued during 1890 under the direction of several members of the junior branch—Mr. Charles Seligman Bernheimer being Editor-in-chief—from September, 1889, to June, 1890, inclusive. "The Associate" has since been discontinued. The first number of an "Annual," called "The Y. M. H. A. Record," was published during November, 1892, and contained articles, illustrations, etc., etc., the occasion being a "Columbian Festival," given by the Association. A *Chanucāh* entertainment and a *Purim* Ball (or Reception) are given annually, on the recurrence of these joyous festivals.

The missionary work of this Association, however, is, obviously, in the southern section of this city, where, during several seasons, it has given entertainments, and where its influences have already been shown to marked advantage. It established a small reading-room and library at the Howard Building, 322 Bainbridge Street, from which it subsequently removed to the new building of the Hebrew Education Society. Newspapers, magazines, and books have been placed there for the use of indigent Hebrews who seek culture. A number of entertainments are held each season, at which lectures and other exercises prove successful. Classes for the study of Jewish and American History, etc., etc., also meet. There are signs of a large increase in this direction of the Association's work, and much of its energy will eventually be concentrated at its down-town branch.

As regards finances, the Hebrew Association's receipts from November, 1873, to February, 1875, were $146.25; expenditures, $96.25. The Young Men's Hebrew Association's statement for the year—May, 1893–May, 1894—gave the receipts, including a balance, at $3,809.70; expenditures, $3,602.49.

These gentlemen have successively presided over this Association's affairs; Mayer Sulzberger, 1875–1878; Herman S. Friedman, 1878–1879; Charles J. Cohen, 1879 (resigned shortly after his election; Harry B. Sommer, 1879–1880; Mayer Sulzberger, 1880 (resigned after being elected); Samuel Morais Hyneman, 1880–1882; Morris H. Pulaski, 1882–1883; Adolph A. Solomon, 1883–1884; Dr. Solomon Solis Cohen, 1884–1885; Mayer Sulzberger, 1885–1890;

Alfred Curtin Hirsh, since 1890. The present Vice-President is Adolph Eichholz; Recording Secretary, Jacob Bauer; Corresponding Secretary, David Kirschbaum; Treasurer, Edward Wolf; Managers, Rev. Dr. Marcus M. Jastrow, Albert Wolf, Jacob Weil, David Werner Amram, Max Herzberg, Ephraim Lederer, Oscar B. Teller, Dr. Lewis W. Steinbach, Mayer Sulzberger, Benjamin W. Fleisher, Jr., Myer Behal, and Dr. Michael V. Ball.=The present officers of the Associate branch are: President, Charles S. Friedman; Vice-President, Isaac Hassler; Recording Secretary, Maurice S. Lewin; Corresponding Secretary, J. Elkish; Editor, L. Lowenstein. The Associate branch is entitled to representation at the meetings of the main association, on the basis of one delegate for every ten of its members.

The following are among those who have served as Librarians of the Association at different periods: Rev. Jacob Voorsanger, now minister of the Congregation "'Emanu El," of San Francisco, California; Dr. Lewis W. Steinbach, Dr. Moses De Ford, Dr. A. L. Barcus, Mr. Jacob Lychenheim, Dr. Charles D. Spivak, Mr. George S. Seldes, Mr. Benjamin Gordon, and Mr. David Liknaitz—the present incumbent. Librarians at the Southern branch, Dr. Jacob L. Heller, and Mr. Gershon B. Levi.

CHAPTER XXVII.

OTHER LITERARY INSTITUTIONS—CONGREGATIONAL SOCIETIES—SMALLER ORGANIZATIONS—GENERAL MENTION.
JEWISH CHAUTAUQUA DEPARTMENT—AN IMPORTANT MOVEMENT OF RECENT DATE.

SOCIETIES, whose objects are more contracted than that of the Young Men's Hebrew Association, but, nevertheless, of marked benefit to many, are those attached to different Congregations, viz., Auxiliary Association of Rodeph Shalom, Lyceum of Kenéseth Israel, Mickvéh Israel Association, and "Our Students of Jewish History" of 'Adath Jeshurun Congregation. The first-named has hitherto been mentioned. It occupies the place filled by the Jewish Culture Association, organized October 3d, 1888, and which, for several seasons, did excellent work, under the direction of Rev. Dr. Marcus M. Jastrow, now Rabbi-Emeritus of Rodeph Shalom Congregation, and a corps of active officers and managers. The new Auxiliary Association has objects very similar to, and even more extended than, the Jewish Culture Association. Rev. Dr. Henry Berkowitz, the Rabbi of the Congregation, is its President, and he devotes time and energy to the work in hand. Meetings and sessions of different sections are held at the Congregation's school-house, 956–962 North Eighth Street, below Girard Avenue, where classes convene. Dr. Berkowitz, Rev. William Lœwenberg, and others lend their assistance as instructors.

The "Knowledge Seekers," now the "Lyceum" of Kenéseth Israel Congregation, has been previously referred to. It also carries on effective work among its members, embracing young ladies and gentlemen, belonging to that religious body. It was established December 1st, 1887, since which period it has met at stated times in the Congregation's building. Formerly, members wrote and read *résumés* of articles in magazines, and these were discussed at the meetings. Lectures and classes on special topics are now features, besides public meetings and entertainments, a gymnasium, and a "Lyceum Weekly," conducted by Rev. Joseph Leonard Levy, Associate

Minister of the Congregation. The library contains newspapers, periodicals, and numerous books on a variety of subjects, including history, literature, science, art, religion, etc., etc. Miss Jennie Gerson is Librarian.

At this Society's meetings, the first steps were taken towards the establishment of the present Jewish Publication Society of America. The "Lyceum" Committee is as follows: Director, Rev. J. L. Levy; Chairman, Leon Dalsheimer; Alfred M. Klein, Charles S. Bernheimer, Daniel Merz, Jacob Weil, Max Herzberg, and Joseph Hagedorn. The Committee on Library embraces Joseph R. Teller, Chairman; Dr. Joseph Krauskopf, Arnold Kohn, Daniel Merz, Solomon Blumenthal, and L. M. Leberman.

The Mickvéh Israel Association—named after the Congregation from whose midst it emanated—has, in a single year, evidenced its usefulness which is extended beyond the circle of this Congregation. Its work of instruction is done by means of lectures and classes in special studies, to which allusion has been made in a preceding chapter. The membership has largely increased in a comparatively brief space of time.

"Our Students of Jewish History" is a literary organization connected with the 'Adath Jeshurun Congregation. It was instituted some few years since, but has shown more activity within a year. Meetings are held on alternate Tuesday evenings, in the school-rooms of the Synagogue; the object being the study of Jewish history in a broad sense, and, with it, "the study of Jewish character as delineated in noted literary productions." Entertainments are given at different times, and a dramatic circle has been established. This Society has the valuable assistance of Rev. Henry Iliowizi, Minister of the 'Adath Jeshurun Congregation. Its aims are broad, and its scope and membership are extended beyond the immediate circle of the Congregation.

The officers are: President, Isaac Hassler; Vice-President, Solomon Bacharach; Secretary and Treasurer, Miss Estelle Stamm; Literary Committee, Marcus Bacharach, Miss Rose Hassler, Miss Laura Hamberg, Miss Pauline Hamberg, Miss Estelle Stamm, Solomon Bacharach, Joseph Green, and Isaac Hassler.

THE "*Entre Nous* Literary and Social Club" was established in recent years, with objects indicated by its full name. Its present quarters are at 1217 North Eighth Street, above Girard Avenue, where meetings are held, at which recitations and debates are interspersed with social features. The Club's officers are: President, Isaac R. Heidelberger; Vice-Presidents, Abraham S. Pyke and Isaac Levy; Treasurer, M. Friedman; Recording Secretary, I. Brandeis; Corresponding Secretary, Sigmund Alexander; Correspondent, H. Sundheim; Critic, A. Koshland; Associate Critic, E. Frank; Directors, M. Behrend and B. Alexander. The members are all young men of the Jewish persuasion.

The "Forum," another club, with literary and social objects, meets at 714 Poplar Street. Its present officers are: President, Daniel Liebman; Vice-President, Philip Shellmach; Financial Secretary, Herman Gross; Corresponding Secretary, Samuel Metzel; Treasurer, Jacob C. Kuhn; Critic, Paul Kirstein; Trustees, Samuel Wolff, Paul Kirstein, and Harry Adler.

The Young Women's Arena Club is the name borne by a society originated in 1893, and whose aim is to afford education and amusement to females in humble circumstances. This aim is mainly carried out by means of lectures and entertainments in southern sections of this city. Sessions of the club are held weekly during each season, at 230 Pine Street, and those having charge labor earnestly to promote its commendable objects. Miss Diana Hirschler is President; Miss Gazelle Heller, Vice-President; Miss Lena Schattenstein, Secretary; Miss Kathryn Goldsmith, Treasurer.

"Montefiore Social" is the name of a society in Atlantic City, established in March, 1894. Its object is "to cultivate literary tastes, hold weekly entertainments, and provide a source of enjoyment for the guests of its members during the summer."

Of the smaller literary societies, now, or at one time, in existence, the following may be mentioned: Leeser—established April 10th, 1881; Disraeli—January, 1883; Whittier—November 28th, 1884;

"The Literary"—January, 1886; Longfellow—January 15th, 1888; and Tennyson—all of which combined social, and, occasionally, dramatic entertainments.

The Grace Aguilar Literary Society, originated in October, 1885, held fortnightly meetings at halls, and worked successfully for several years; its members being of both sexes.

For a number of years, the Hillel Literary and Dramatic Association—originated in 1874, and taking its appellation from Hillel, the name borne by several ancient Hebrew sages of great renown—flourished in this city, and was, perhaps, the most prominent of the smaller associations; contributing by its meetings, its entertainments, and its publication—in the form of a paper called "Hillel Scraps," issued on special occasions, and reflecting the literary efforts of its members—towards intellectual progress in the community. However, it finally succumbed to reverses, and in later years it has only had a remembrance by an annual gathering of some who were identified with it, and who celebrate the anniversary of its institution by a banquet.

Most of the above societies, located in up-town districts, labored in prescribed spheres, and mainly for the instruction or amusement of those within their own circles. Institutions of a somewhat similar character have also sprung forth in the southern section of this city, as will be shown in a succeeding chapter.

Jewish Chautauqua Department.

What gives promise of being an important educational factor had its inception in this city during the spring of 1893. The Chautauqua Literary and Scientific Circle is the name of an institution, whose centre is at Chautauqua, New York. For twenty years it has been known as a system for popularizing instruction, by means of readings, correspondence, lectures at headquarters, and in other ways. The work, however, is largely done by readers themselves, and for themselves, at their own homes or in circles. It has grown and spread far and wide; both in its elementary and in its special courses of

instruction. The general course is of four years' standing, and on its completion a diploma of merit is awarded.

The importance of this Chautauqua movement is becoming more recognized every year, and, with a view to offering its advantages to the Jewish public, Rev. Dr. Henry Berkowitz earnestly urged the matter before Jewish Literary Societies; and at a meeting held, April 18th, 1893, measures were agreed on for establishing a department of Jewish studies in connection with the system. The project has been favorably acted upon, and has met with the hearty co-operation of the leaders in the general movement.

The new Department (or rather the addition of Jewish features) embraces a Young Folks' Reading Course; a Normal Course for Jewish Teachers; a Course in Jewish Literature; a Special Course for Immigrants; a Special Course in Hebrew, by the Correspondence Method; and a Course in Jewish History (the first part of which has just been published, and includes a period commencing with the return of the Jews from Babylon to the opening of the Christian era—this being the first year's course). The second part of the same course in Jewish history (or second year's course) will extend to the destruction of the Second Holy Temple (70 A. C. E.). Later on, a new English translation of that sublime ethical work, *Pirkê Aboth* ("Sayings of the Fathers"), with annotations, will be added to the studies. The existing Chautauqua Special Courses are also open to all. Each year's course is complete in itself; but a definite course covers four years. The nominal fee of fifty cents annually is charged for membership. Books required may be purchased, or obtained from libraries. "The Chautauquan," a literary monthly, is specially devoted to the interests of the movement generally, and contains articles and papers on varied subjects.

The Chautauqua system commends itself, particularly to busy people, and 210,000 readers, it is stated, have joined the Circle since 1878. The outlook for the Jewish Department is encouraging, and circles have already been organized in Philadelphia, Baltimore, and elsewhere. The Committe on Organization of this Branch is composed of Rev. Dr. Henry Berkowitz, Chairman; Rev. Dr. Joseph Krauskopf, Dr. Lewis W. Steinbach, Dr. Solomon Solis Cohen, Mayer Sulzberger, Isaac Feinberg, Simon Miller, Max Herzberg, and Clinton O. Mayer, Secretary. Dr. Berkowitz has general charge, and Isaac Hassler is Corresponding Secretary.

CHAPTER XXVIII.

THE STUDY OF HEBREW LITERATURE—HOW IT IS PROMOTED—NATIONAL INSTITUTIONS—JEWISH PUBLICATION SOCIETIES—THEIR HISTORY AND PRODUCTS—THE PRESENT SOCIETY—ITS SCOPE AND EXTENSIVE WORK—BOOKS PUBLISHED. . . . . THE AMERICAN JEWISH HISTORICAL SOCIETY. . . . . DAUGHTERS IN ISRAEL. . . . . NATIONAL COUNCIL OF JEWISH WOMEN.

NOT unseldom is the assertion heard that Hebrew "is a dead language." Determined from the standpoint of a spoken tongue, this assertion may be both agreed to and denied. The Hebrew language, while not used to any very great extent as a means of communication, yet does, and always will, remain a peculiar treasure to the people who are its appointed custodians, and by whom it is often employed in conversation; especially by those who dwell in, or hail from, Eastern and Southern Europe, while in a certain few sections of Asia, where the Jewish population nearly predominates, the language is said to be almost as commonly spoken as the vernacular. Besides this, it is written extensively. But what furnishes the most powerful evidence of its preservation is the fact of its being the language of Prayer in Synagogues universally. Its influence on the Hebrew race in keeping up the identity of God's chosen people is immeasurable. A Jew may go to any part of the habitable globe, and, with the Hebrew language at his call, or even with a few words thereof, find a welcome wherever any of his brethren exist. It is, indeed, the Living Word—the mighty bond that unites Jew and Jew wherever the dispersion has forced them.

The Hebrew literature is exceptionally rich. Beginning with the ages in which the different Books of the Holy Bible were written, and continuing through post-Biblical times down to the compilation of the *Mishnāh* (the Oral Law) in the third century, and the *Gemarā* (the voluminous commentaries thereon, containing, however, countless foreign words), with collateral works—completed about the end of the fifth century of the Christian era, during the Middle Ages, and to the present day, the contributions to Hebrew literature have formed an almost unbroken link, and have rendered it an inexhaustible

mine from which the deep student is constantly digging out priceless gems. It has even been said that every subject within the range of human knowledge—including questions that have only in very modern times been developed—formed subjects of discussion in the ancient Rabbinical writings or in those of later centuries. Not a small cause of the anti-Semitic agitation in the Middle Ages, which has its reflex to-day in Germany, France, and other countries, boasting of their enlightenment and of their culture, are the prominence and predominance of the Hebrews in literary, educational, scholastic, and journalistic affairs. The number of Jewish professors at universities and colleges is constantly on an increase. The ranks of journalism are being filled with descendants of Jacob. And all this, irrespective of their position in other departments, not allied to those dependent upon mental training.

While the Hebrews have a distinctive literature of their own, they have also the vehicles for conveying a knowledge of this far and wide. Publications such as annuals, semi-annuals, quarterlies, monthlies, fortnightlies, weeklies, and even dailies abound in Europe and in the East. Many are printed in Hebrew; others in jargon, or *Juedisch Deutsch* (to this day a means of communication among tens of thousands of those who originally emigrated to Russia, Poland, Germany, and Austria). Numerous periodicals, however, are issued in the vernacular of the countries in which the "Dispersed of Judah" have taken up their residence. In America, and more particularly in the United States, all three languages are employed, viz., Hebrew, the jargon, and English; but the English is used by about fifteen Jewish weeklies, a monthly—the "Menorāh" (published in New York City); a quarterly, "The Magnet" (issued in Atlanta, Georgia); and an annual, "The American Jews' Annual" (at Cincinnati, Ohio). These publications circulate in different cities of the Union.

The study of the Hebrew language not being carried on as extensively as in former ages, the second best means has been adopted for perpetuating the literature, and encouraging writers to contribute thereto, viz., by the issuance of books and booklets, either as translations, or as new productions in the English language. This again has led to the formation of Jewish Publication Societies. In England, the Jewish Association for the Diffusion of Religious Knowledge, the Society of Hebrew Literature, and other institutions of a

like character have brought forth works of real and permanent value, varying from small pamphlets to thick volumes. In addition to these, Jewish writers, both in England and in America, have not hesitated to contribute productions of substantial value, and individually assume the expense of their publication. Thus, it will be seen that activity has existed also in this sphere.

The first Jewish Publication Society in the United States, of which we have any record, was established in Philadelphia, November 9th, 1845, after meetings held for that purpose in 1844, and at which measures towards effecting an organization were adopted. Its officers were as follows: President, Abraham Hart; Vice-Presidents, Henry Cohen and David Samuel; Treasurer, Joseph L. Moss; Recording Secretary, Alfred T. Jones; Corresponding Secretary, Rev. Isaac Leeser; Trustees, John Moss, Mayer Arnold, and Gratz Etting; Managers, Hyman Gratz, Lazarus Arnold, Louis Bomeisler, Leon Hyneman, Elias P. Levy, and Abraham S. Wolf. Rev. Isaac Leeser introduced a number of Jewish writers before the American public, amongst whom was the renowned Miss Grace Aguilar, an Anglo-Jewish authoress whose charming works of romance as well as of history and of religion, augured a brilliant career, alas, cut short at an early age. Mr. Leeser, foremost in all Jewish matters, earnestly urged the formation of a Publication Society in his monthly, "The Occident." The result was afterwards shown, and during some years the above-named American Jewish Publication Society, under Mr. Hart's efficient direction, and with a Publication Committee, embracing Messrs. Leeser, Hart, and Solomon Solis, proved itself worthy of general encouragement and practical support.=An Auxiliary Society was also organized in Richmond, Virginia.

The following works were first issued or re-produced by this Society at different periods, and widely disseminated: "Caleb Asher;" "Hebrew Tales," by Professor Hyman Hurwitz; "The Prophet's Daughter," by Mrs. Marion Hartog; "Memoirs of Moses Mendelssohn," etc., by M. Samuels; "The Path of Israel," in three parts, translated from the French novel, *Le Sentier D'Israel*, of J. Ennery, of Strasbourg, by A. I. H. Bernal, Hebrew teacher of the Congregation Mickvéh Israel, of Philadelphia—this work being a descriptive history of the Holy Bible; "Days of Old," by

Charlotte Elizabeth (Mrs. Tonna); "Rachel Levy;" "The Jews and their Religion," by Rev. Isaac Leeser; "Patriarchal Times," a romance of the Patriarchs, Abraham, Isaac, and Jacob, and others of their descendants, by Miss Adelaide O'Keefe; "The Perez Family," and "The Spirit of Judaism"—the last two being from the pen of Grace Aguilar.

Subsequently, this Society disbanded. It had met with severe losses from a fire, which occurred on the night of December 27th, 1851, and destroyed Mr. Abraham Hart's large building, at the north-east corner of Sixth and Chestnut Streets, wherein, among other property, nearly all the works published by this Society were stored, and on which there was no insurance. After that untoward event, there seems to have been no revival of interest, and not until 1871 was another attempt put forth which resulted in the organization of a society with a similar name, but with headquarters in New York City. Leopold Bamberger was President; Benjamin I. Hart and Myer Stern, Vice-Presidents; Edward Morrison, Honorary Secretary; Arnold Tanzer, Treasurer; together with four directors, a Publication Committee of five members, a General Agent, and Honorary Vice-Presidents in different cities of the United States.

Among this Society's publications was a translation from the German of the fourth volume of Professor Dr. Hirsch Graetz's famous "History of the Jews," in eleven volumes. Rev. James K. Gutheim, a Jewish minister and scholar, at New Orleans, Louisiana, was the translator of this volume, which embraced the period of history, "from the downfall of the Jewish State to the conclusion of the Talmud." This was followed by "Jewish Family Papers; or Letters of a Missionary," translated from the German of Dr. Wilhelm Herzberg, by Rev. Dr. Frederic de Sola Mendes, of New York City; and "Hebrew Characteristics," a volume of miscellaneous papers, embracing translations by William Lewis, from the German, of "Extracts from Jewish Moralists (from the eleventh to the fifteenth century)," by Dr. Leopold Zunz; "Jewish Marriage in Post-Biblical Times," by Dr. Joseph Perles, and "On Interment of the Dead in Post-Biblical Judaism—a study in archæology," also by Dr. Joseph Perles. This Society, however, did not receive the necessary support, and was eventually compelled to abandon its labors.

From that occurrence (1875) until 1888, no publication society

among Jews was established here, and those persons who produced works of instruction and interest to Jews in particular, were more than once discouraged by financial losses or by an insignificant return for their labor. The present Jewish Publication Society, which, with its three thousand members throughout the country, gives promise of better results, was organized in this city at a convention held at Touro Hall (in a building formerly belonging to the Hebrew Education Society), then on Seventh Street below Callowhill Street, Sunday afternoon and evening, June 3d, 1888. It was first suggested by Rev. Dr. Joseph Krauskopf, preacher of Kenéseth Israel Congregation, at a meeting of the "Knowledge Seekers," now the "Lyceum," which Society took steps, in January, 1888, towards obtaining the co-operation of Jewish congregations and associations generally. At the Convention in June many distinguished representatives were present from near and far. Honorable Simon W. Rosendale, of Albany, New York, presided, and Adolph Eichholz, Esq., of Philadelphia, acted as Secretary. A Constitution was adopted, the objects of the Society being defined thus: "(1) To publish works on the religion, literature, and history of the Jews; (2) to foster original work by American scholars on these subjects."

The first officers were: Morris Newburger, of Philadelphia, President; Jacob H. Schiff, Rev. Dr. Gustav Gottheil, both of New York City, Bernhard Bettman, of Cincinnati, and Leo N. Levi, of Galveston, Texas, Vice-Presidents; Herman S. Friedman, of Philadelphia, Treasurer; Rev. Dr. Joseph Krauskopf, of Philadelphia, Recording Secretary; Miss Mary M. Cohen, of Philadelphia, Corresponding Secretary; Ephraim Lederer, of Philadelphia, Assistant Secretary; an Executive Committee of twenty members, and a Publication Committee of nine members. The Society meets in Convention biennially; the second having been held at Mercantile Hall (on Franklin Street above Parish Street), Sunday afternoon, June 8th, 1890; the third, on Sunday afternoon, June 5th, 1892, at the same hall; and the fourth, on Sunday afternoon, May 13th, 1894, also at the same hall.

The present directory of the Society is as follows: President, Morris Newburger, of Philadelphia; Vice-Presidents, Dr. Henry M. Leipziger, of New York City; Harris Weinstock, of Sacramento, California; Solomon Blumenthal, of Philadelphia; and Marcus Bernheimer, of St. Louis, Missouri; Treasurer, Morris Dannenbaum,

of Philadelphia; Recording Secretary, Rev. Dr. Joseph Krauskopf, of Philadelphia; Corresponding Secretary, Miss Ella Jacobs, of Philadelphia; Assistant Secretary, Charles Seligman Bernheimer, of Philadelphia. The Executive Committee now embraces Dr. Cyrus Adler, Washington, D. C.; Marcus Bernheimer, St. Louis; Solomon Blumenthal, Philadelphia; Rev. Henry Cohen, Galveston, Texas; Morris Dannenbaum, Philadelphia; Henry C. Ezekiel, Cincinnati; Julius J. Frank, New York; Dr. A. Friedenwald, Baltimore; Daniel Guggenheim, New York; Daniel P. Hays, New York; Rev. Dr. Max Heller, New Orleans, Louisiana; Albert F. Hochstadter, New York; Miss Ella Jacobs, Philadelphia; Rev. Dr. Joseph Krauskopf, Philadelphia; Dr. Henry M. Leipziger, New York; Simon W. Rosendale, Albany, New York; Mrs. Henry Solomon, Chicago; Rev. Joseph Stolz, Chicago; Mayer Sulzberger, Philadelphia; Simon Wolf, Washington, D. C.; and Harris Weinstock, Sacramento, California.

The Publication Committee consists of Mayer Sulzberger, Chairman, Philadelphia; Dr. Cyrus Adler, Washington, D. C.; Dr. Solomon Solis Cohen, Philadelphia; Rev. Dr. B. Felsenthal, Chicago; Dr. Charles Gross, Cambridge, Massachusetts; Dr. Abram S. Isaacs, New York; Rev. Dr. Marcus M. Jastrow, Philadelphia; Rev. Dr. Joseph Krauskopf, Philadelphia; Rev. Dr. Max Landsberg, Rochester, New York; Dr. Henry M. Leipziger, New York; Simon A. Stern, Philadelphia; and Miss Henrietta Szold, Secretary, Baltimore.

The "Michael Heilprin Memorial (Permanent) Fund" of this Society, established to honor the memory of a lamented scholar and philanthropist, and to which Mr. Jacob H. Schiff and Mr. Meyer Guggenheim each contributed $5,000, and Mr. and Mrs. Morris Newburger, $500, in memory of their son, Morton McMichael Newburger, now amounts in all—together with a legacy of Mr. J. D. Bernd, of Pittsburg, amounting to $475, life memberships, and miscellaneous donations—to $16,450. The receipts (May, 1892–May, 1894) were, including a previous balance, $31,159.65; expenditures, $28,061.15; balance in the treasury, $3,098.50, of which amount $2,978.50 are deposited in the general fund, and $120 in the permanent fund, besides the "Memorial Fund," above mentioned. There are, at the present writing, 3234 members in all, in different parts of the United States, Canada, and England.

The office of this Society, formerly at 714 Market Street, is at present situated at 1015 Arch Street, Philadelphia. Branch Societies have been instituted in a number of cities.

The Jewish Publication Society of America has thus far issued the following works: 1890—"Outlines of Jewish History," from B. C. E. 586 to A. C. E. 1890, by Lady Kate Magnus, revised by M. Friedlænder, Ph. D., and supplemented by three chapters on the Hebrews in North America, etc., written specially by others. This work has, as a frontispiece, a map representing the Holy Temple at Jerusalem, as rebuilt by Herod I. 1890—"Think and Thank," an illustrated tale for the young, narrating in romantic form the boyhood of Sir Moses Montefiore, by Samuel W. Cooper. 1891—"History of the Jews," by Professor Dr. H. Graetz—Volume I, from the earliest period to the death of Simon the Maccabee (135 B. C. E.), translated by Bella Löwy. 1893—Volume II of the above work—period, from the reign of Hyrcanus (135 B. C. E.) to the completion of the Babylonian Talmud (500 A. C. E.). 1894—Volume III of the same work—period, from the Revolt against the Zendik (511 A. C. E.) to the Capture of St. Jean D'Acre by the Mahometans (1291 A. C. E.). This translation into English of an abridged edition of the larger work in eleven volumes, without including the notes, will be published here in five volumes (the fourth volume is now in press), similar to the edition being issued in London, England, under the especial patronage of Mr. Frederic D. Mocatta, a noted Jewish scholar and philanthropist. Other works issued by the same Society: 1891—"Rabbi and Priest," a story by Milton Goldsmith, of Philadelphia, who has demonstrated his ability in prose and in poetical writings. 1892—"Some Jewish Women," by the late Dr. Henry Zirndorf, of Cincinnati, who pictures female characters in the Apocrypha and in later post-Biblical ages. 1892—"Children of the Ghetto," being pictures of a peculiar people, in two volumes, by Israel Zangwill, of London, England. This remarkable work of fact and fancy has been widely noticed, and extensively read. 1893—"Sabbath Hours," thoughts by the late Dr. Liebman Adler, of Chicago; this being a series of fifty-four sermons for as many Sabbaths of each year, translated from the German language. This work is dedicated "to the faithful keepers of the Perpetual Light of Jewish feeling and practice—the Jewish Women." 1894—"Papers of the Jewish Women's

Congress, held at Chicago, September 4th, 5th, 6th, and 7th, 1893" —a volume in which a variety of subjects is contained, and which reflects to a marked degree the literary attainments of Jewesses of our own age and country.

The Publication Society has also published two of a Special Series of *brochures*—the first being on "The Persecution of the Jews in Russia" (1891), reprinted from a publication of the Russo-Jewish Committee, of London, England, and including a map of Russia, showing the pale of Jewish settlement. The second of this Special Series is a number of stories entitled "Voegele's Marriage and other Tales" (1892), by Louis Schnabel, of New York City.

While this Society has other works in contemplation, including an English version of Dr. Gustav Karpeles's "Jewish Literature and other Essays," and "Old European Jewries," by Dr. David Philipson. However, its most important publication by far is now under consideration, viz., an English translation of the Holy Scriptures. It is felt that such a work will fill a need; none having been attempted under Jewish auspices, since that made by Rev. Isaac Leeser, the value of which will be recognized by all scholars, and those engaged in the new translation. Ways and means are now being determined by the Society's Publication Committee, together with a Consultation Committee, composed of the Rev. Dr. S. Morais, of Philadelphia; Rev. Dr. Gustav Gottheil, and Rev. Dr. Kauffmann Kohler, New York City; Rev. Dr. Isaac M. Wise, Cincinnati; Rev. Dr. Benjamin Szold, Baltimore; and Rev. Dr. Emil G. Hirsch, of Chicago.

The seal of the Jewish Publication Society of America on all its works has been designed by Chevalier Moses Ezekiel, the celebrated American Jewish sculptor, at Rome, Italy. It represents the fulfilment of the glorious prophecy of Isaiah—the lion and the lamb lying down together and a little boy leading them. The two Hebrew letters (*Yod* twice), representing The Name of The Lord, are emblazoned above, and within the seal are these words: "Israel's mission is peace."

American Jewish Historical Society.

It has often been a matter of remark that no systematic attempt has been made to gather and publish, in connected form, records of the settlement and progress of the Jews on this side of the Atlantic. Until very recent years, this remark has been permitted to go unheeded. True, scattered materials here and there have occasionally been brought to light in some current publication; but little of interest and of permanent value had been exhibited to view until a Society, whose object is the furtherance of such work, was established in June, 1892.

The American Jewish Historical Society is, as its name indicates, a national—not a local—institution. Neither did it directly emanate from Philadelphia. Among those who gave the first impetus towards its organization, however, were a number of residents of this city, and the importance of Philadelphia as a literary centre was recognized, when the first scientific sessions of this Society were held here.

Such an institution was the outgrowth of an occasional agitation in the Jewish press, and it may have been spurred on by the unaided work of a few in their strivings for a dissemination of valuable historical information bearing upon our people who dwell in the United States. Of the workers in this field, Mr. Isaac Markens deserves special mention for his excellent book, "The Hebrews in America," published in 1888. It has led to other attempts, the latest being the publication of Honorable Charles P. Daly's historical production, largely amplified and annotated by Max J. Kohler, A.M., LL.B., and entitled "The Settlement of the Jews in North America," (1893).

The American Jewish Historical Society was organized in New York City, June 6th, 1892, as the result of a call issued by Dr. Cyrus Adler, of the United States National Museum, Washington, D. C., and other gentlemen residing in different parts of this country. At its first scientific sessions, held in Philadelphia, December 15th, 1892, its initial labors were made manifest in a series of historical papers, most of which have since been issued in the first "Publications" (Number I) of the Society. These papers evidence research and commendable perseverance on the part of their respective writers, and they have been welcomed by numerous students

and general readers. At the second series of sessions, held in New York City, December 27th and 28th, 1893, further progress was noted.

This Society's membership—embracing Jews and Gentiles—(for its objects "are not sectarian, but American")—is on the increase, and its efforts in the right direction will doubtless receive substantial encouragement. Honorable Oscar S. Straus, of New York City, is President; the Vice-Presidents are Dr. Charles Gross, of Cambridge, Massachusetts; Paul Leicester Ford, of New York City; and Honorable Simon W. Rosendale, of Albany, New York; Treasurer, Professor Richard J. H. Gottheil, of New York City; Corresponding Secretary, Dr. Cyrus Adler, of Washington, D. C.; Recording Secretary, Herbert Friedenwald, of Philadelphia; Executive Council (including also the above officers) Max Cohen, of New York City; Mendes Cohen, of Baltimore; Rev. Dr. B. Felsenthal, of Chicago, Illinois; Rev. Dr. Maurice H. Harris, of New York City; Professor Morris Jastrow, Jr., of Philadelphia; Professor John Bach McMaster, of Philadelphia; Naphtali Taylor Phillips, of New York City; and Mayer Sulzberger, of Philadelphia; Honorary Members, Dr. Moses Kayserling, of Buda-Pesth, Austria-Hungary; Monsieur Anatole Leroy-Beaulieu, of Paris, France; and Honorable Charles P. Daly, LL.D., of New York City.

Daughters in Israel.

"Daughters in Israel" is the name given to an association—seemingly national in its character—whose aims are to aid women and working girls in charitable and educational spheres. The work is done by Bands of young girls, who wear a distinguishing badge and endeavor to further the objects in view, by spreading abroad those teachings inculcated by the mottoes of this Society, viz., "Love thy neighbor as thyself;" and "Whatsoever thy hand findeth to do, do it with thy might." A Working Girls' Club, Mothers' Meetings, and other means are employed to help on this worthy cause, and lift the lowly to a higher plane.

National Council of Jewish Women.

As a result of the Jewish Women's Congress, held at Chicago, during September, 1893, a National Council of Jewish Women was

organized, its purposes being "to bring about closer relations among Jewish women, to furnish by an organic union a medium of communication and a means of prosecuting work of common interest, to further united efforts in behalf of Judaism by supplying means of study, and in behalf of the work of social reform by the application of the best philanthropic thought." The objects of this Council are three-fold—Religious, Educational, and Philanthropic. Local sections have been established in different cities; that in Philadelphia having been organized May 14th, 1894. The following are its officers: President, Mrs. Simon B. Fleisher; Vice-President, Mrs. Charles Hoffman; Secretary, Miss Gertrude Berg; Treasurer, Mrs. Henry Berkowitz. The work here has not yet been inaugurated. =The National Council is presided over by Mrs. Henry Solomon, of Chicago, and Mrs. Pauline H. Rosenberg, of Allegheny City, is Vice-President for the State of Pennsylvania.

CHAPTER XXIX.

JEWISH SECRET ORDERS—BENÉ BERITH—KÉSHER SHEL BARZEL—FREE SONS OF ISRAEL—SONS OF BENJAMIN—JUDAIC UNION, ETC., ETC.—STATUE TO RELIGIOUS LIBERTY. . . . . AN INSURANCE CORPORATION.

THERE exist in Philadelphia numerous Lodges of Jewish Secret Orders, whose members are scattered throughout the country, and even, to some extent, in other countries. Prominent among these Lodges are those of the Independent Order "Bené Berith" (Sons, or Children, of the Covenant), founded in the year 1843, by Henry Jones and a few others, and whose motto is "Benevolence, Brotherly Love, and Harmony." Its semi-centennial has recently been celebrated in New York City, Philadelphia, and elsewhere, amid great *éclat.* This Order has a total membership in the United States and in foreign countries of over twenty-eight thousand. It is divided into Districts—Number 3 including the States of Pennsylvania, New Jersey, Delaware, and West Virginia, and having thirty-eight Lodges with nearly eighteen hundred members, and a reserve fund of more than fifty-three thousand dollars. For some time past, a movement has been on foot in its midst looking to the establishment of an Industrial School for Jewish children. This has met with encouragement; a large sum having been subscribed for the purpose by different Lodges in District Number 3. The expense of maintaining this School—which will, probably, be soon established—will be derived from a slight increase of the annual dues of members. It is thought the new institution will be located at the Hebrew Education Society's building, south-west corner of Tenth and Carpenter Streets, which offers facilities, and is well adapted for such purposes. A Special Committee has the matter in charge. The administration of affairs of the Order in this District is in the hands of the following Grand Lodge officers: Jacob Singer, President; Joseph D. Coons and Charles Hoffman, Vice-Presidents; Marcus K. Cohen, Secretary; Michael C. Hirsch, Treasurer; Israel Schnurman, Sergeant-at-Arms; Samuel Rosenbaum, Messenger.

THE Independent Order Free Sons of Israel, founded in 1848, numbers 106 Lodges, and more than thirteen thousand members in all, with a total reserve fund of over five hundred and eighteen thousand dollars. It is represented in this city by three Lodges with a membership of about two hundred. Julius Harburger, of New York City, is Grand Master of this Order, and M. S. Meyerhoff, of Philadelphia, is a Deputy Grand Master.

The Order "Késher Shel Barzel" (Band of Iron), originated in 1868, reckons twelve thousand adherents. R. M. Kopf, of Charlotte, North Carolina, is President of this District (Number 3), and several Philadelphians are among its officers, including Samuel W. Goodman, Secretary; and Isaac Alkus, Treasurer. The endowment fund in this District amounts to about fifty-seven thousand dollars.

The Independent Order Sons of Benjamin was established in 1879. It has 176 Lodges, and about seventeen thousand members. The six Lodges (five male and one female) in this city number about six hundred adherents. Each Lodge has a reserve fund. Honorable Ferdinand Levy, Register of the City of New York, is Grand Master.

The Independent Order of United Israelites, instituted at Philadelphia, in 1886, is represented here by four Lodges out of a total of two hundred throughout the United States.

A comparatively new institution is the Improved Order "Bené Berith," having had its origin in 1887. It has expended in endowments about sixteen thousand dollars. Eleazer Ottenheimer, of Baltimore, is its President, and Abraham Rosenblatt, of Philadelphia, is a Vice-President.

The Judaic Union, an Order whose three Lodges are located in this city, has a combined membership of about two hundred and

seventy-five; a reserve fund of about four thousand dollars, and a capital of about eight or nine thousand dollars. The officers of its Grand Lodge are: Grand Master, Louis Sulka; Deputy Grand Master, Jacob Mann; Grand Treasurer, H. H. Heilbron; Grand Secretary, E. Asher; Grand Conductor, Alphonse Fleischer; Outer Guard, B. Samuels; Executive Committee, Aaron Anspach, Walter B. Winstock, and Harry Moyer; Appeal Committee, H. H. Heilbron, Clarence K. Arnold, Alphonse Fleischer, and B. Samuels.

Among other Secret Societies are the Improved Order Free Sons of Israel, instituted some years since; the Independent Order "Ahabath Israel" (Love of Israel), with a Lodge in this city named "Dr. S. Morais Lodge, Number 51;" the Order "Berith Abraham" (Covenant of Abraham) with Lodges in this city; a Junior Order of Free Sons of Israel, embracing youths; and Women's Lodges in different Orders, specially those of the Free Daughters of Israel, and of the Independent Order of True Sisters.

Each Lodge of the respective Orders has its own Board of officers, but is usually subject to the rules of the District Grand Lodge, which again derives its authority from the Executive Council of the entire Order. Among Philadelphians, Rev. Isaac Leeser, Rev. George Jacobs, Mr. Alfred T. Jones, and Mr. David Klein attained high rank, especially in the Order "Bené Berith," whose sessions have been and are often held at Covenant Hall, on the west side of Sixth Street above Fairmount Avenue (first opened on Monday evening, April 22d, 1867), which is almost exclusively used for meetings of Jewish Secret Orders.

The chief aims of these Orders are the advancement of their members and of Jews generally. They pay sick benefits to those connected with them, and are also, in a measure, life insurance companies, although this feature is of a more recent development, not having been contemplated when the first Order was established.

Among the adornments of Fairmount Park is the Statue to Religious Liberty, erected in November (Thanksgiving Day) of 1876

by the Independent Order "Bené Berith." It occupies a commanding position in the West Park, near the site of the Centennial Exhibition. The goddess of Liberty is a lofty figure in the centre; a boy stands on her right, holding a lamp, which represents light; on the other side is an eagle crushing a serpent, which represents intolerance. The Statue is mounted on an attractive pedestal, which bears this inscription: "Religious Liberty.—Dedicated to the People of the United States by the Order 'Bené Berith' and Israelites of America, in Commemoration of the Centennial Anniversary of American Independence." This work, which, as a specimen of art, ranks with the best productions seen in this country, is from the chisel of Chevalier Moses Ezekiel, an American Hebrew sculptor of wide fame, whose classic studio—located in what were the Diocletian baths, among the old ruins of Rome, Italy—is visited by notabilities, whose busts or statues Mr. Ezekiel has modelled, in addition to many other productions in sculpture, which have won the admiration of *connoisseurs* wherever the fine arts find appreciation.

An Insurance Corporation.

The Mutual Benefit Company, of Pennsylvania, an insurance corporation—not sectarian—but controlled largely by members of the Hebrew faith—was chartered in September, 1871. It counted a very considerable membership. Mr. Simon W. Arnold was first President; his successors were Mr. David Teller and Mr. Aaron Gans. Mr. Alexander Reinstine and Mr. Herman S. Friedman served in succession as Secretary; and Mayer Sulzberger, Esq., was Counsellor. In 1893 this Corporation adopted a plan to merge with the New York Life Insurance Company; most of its members agreeing thereto, and entering into the latter Company.

CHAPTER XXX.

THEOLOGICAL INSTITUTIONS—MAIMONIDES COLLEGE—THE JEWISH THEOLOGICAL SEMINARY—THE HEBREW UNION COLLEGE. CANTORS' ASSOCIATION OF AMERICA—GENERAL MENTION.

MAIMONIDES COLLEGE.

A THEOLOGICAL College, established jointly under the auspices of the Hebrew Education Society, of Philadelphia, and of the Board of Delegates of American Israelites, was opened at the building of the former Society (then on Seventh Street below Callowhill Street), in October, 1867. This institution—named Maimonides, after one of the greatest Sages, Rabbi Moses Ben Maimon, who flourished in the twelfth century—had long been advocated by Rev. Isaac Leeser, and its successful opening was chiefly due to his indefatigable exertions. Mr. Leeser became President of the Faculty, and taught homiletics, belles-lettres, and comparative theology; but he died on February 1st, 1868, before the College had brought forth any fruits. The professors who gave instruction there, besides Mr. Leeser, were the Rev. Dr. S. Morais, whose branch was the Bible and Biblical literature, and in him the Trustees secured the services of a man who, to quote a scholarly writer, is "confessedly one of the finest Hebraists and Biblical scholars in America;" Rev. Dr. Marcus M. Jastrow, the accomplished and celebrated Talmudist, who was Professor of the Talmud, Hebrew philosophy, and Jewish history and literature; Rev. Dr. Aaron S. Bettelheim, Professor of the *Mishnāh* (the Oral Law), with commentaries, etc.; Rev. L. Buttenwieser, Professor of the Hebrew, Chaldaic, and Greek languages, and of the Talmud. Subsequently, Rev. George Jacobs was elected to the chair of English literature; Mr. 'Hayim Polano became an instructor in different Hebrew branches, and Mr. William H. Williams imparted English and Latin branches. Mr. Abraham Hart was President, and Mayer Sulzberger, Esq., was Secretary of the Board of Trustees.

Quite a number of students received a theological training at this College, among these being Rev. Dr. Samuel Mendelsohn, now Rabbi of the "Temple of Israel" Congregation, at Wilmington, North

Carolina, and a scholar of note; Rev. David Levi, formerly minister of the "Beth Elohim" (House of God) Congregation, of Charleston, South Carolina, now Minister of another Jewish Congregation, in New Haven, Connecticut; and Mr. Marcus Eliezer Lam, a Hebrew teacher at Philadelphia. The College continued for over six years, but lack of support caused it finally to cease its labors. However, the flame thus enkindled was not suffered to be quenched, and the work of Maimonides College has now found a field in New York City, where the Jewish Theological Seminary, instituted in 1886, upon similar principles, gives evidence of stability and strength, and where a very fair number of theological students avail themselves of a tuition which is based upon precept and example.

Jewish Theological Seminary.

The Jewish Theological Seminary, instituted in January, 1886, was conceived by the Reverend Sabato Morais, LL.D., of Philadelphia. Its aims are clearly set forth in the following Preamble to its Constitution and By-Laws:

> "The necessity having been made manifest for associated and organized effort on the part of the Jews of America faithful to Mosaic Law and ancestral traditions, for the purpose of keeping alive the true Judaic spirit; in particular by the establishment of a Seminary where the Bible shall be impartially taught, and Rabbinical literature faithfully expounded, and more especially where youths, desirous of entering the ministry, may be thoroughly grounded in Jewish knowledge and inspired by the precept and the example of their instructors with the love of the Hebrew language, and a spirit of fidelity and devotion to the Jewish law; the subscribers have, in accordance with a resolution adopted at a meeting of ministers held *Shebat* 25th, 5646 (January 31st, 1886), at the Synagogue 'Shearith Israel,' New York, agreed to organize *The Jewish Theological Seminary Association.*"

The Seminary was at once organized, thoroughly equipped for its special purposes, and quarters were rented at Cooper Union, in the City of New York. Since 1892, however, this institution has occupied its large and handsome building, at 736 Lexington Avenue, in the same city. There are thirty regular students; also a number of attendants. The full term is either eight or nine years—dependent upon qualifications of students. The first student to graduate was Rev. Dr. Joseph Herman Hertz, who received his degree of Rabbi, June 14th, 1894, and who, in advance of his graduation, was elected

Minister of "'Adath Jeshurun" (Congregation of Jeshurun) Congregation, in Syracuse, New York—a position he formally assumed on the following Sabbath—June 16th, 1894. At the same time, teachers' diplomas were given to Henry Speaker and David Wittenberg. A Literary Society has recently been formed by the students of the Seminary. The Faculty embraces: Dr. Morais, President; Rev. Dr. Bernard Drachman, Dean; Rev. Dr. Moses Maisner, Rev. Dr. Henry Pereira Mendes, Dr. A. Joshua Joffé, and Mr. Henry Speaker. Honorable Joseph Blumenthal, of New York City, is President of the Board of Trustees, embracing twenty members from different parts of the Union; and Dr. Morais presides over an Advisory Board composed of eleven ministers.

This Theological Institution has risen to a high rank, and by means of generous endowments of Mr. Jacob H. Schiff, Mrs. R. S. Piza, Miss Ellen Phillips, Mrs. Katharine Kaas, Mr. Jonas Friedenwald, and other Israelites of New York, Philadelphia, and Baltimore, its work is pursued successfully and thoroughly. The late Rev. Dr. Alexander Kohut was an indefatigable laborer in its cause, and served in the Faculty, as Vice-Chairman and as a Professor. What will render the Seminary a centre of interest is a new and valuable addition, in the shape of the library of the late Dr. David Cassel, composed of several thousand works on scholastic, scientific, and general topics which has recently been purchased, and named "Morais Library," in honor of the founder and President. Included therein are other important collections of books; among them those hitherto belonging to the Seminary, and some donated by the widow of the late Rev. Dr. Aaron S. Bettelheim, of Baltimore, and by the widow of the late Rev. Dr. Henry S. Jacobs, of New York City.

The Philadelphia members of the Board of Trustees are: Dr. Solomon Solis Cohen, Samuel Morais Hyneman, Edward L. Rothschild, Jacob Singer, and David Sulzberger.=A local branch of the Jewish Theological Seminary Association was organized in this city, in March, 1887. Its Managers are: President, Edward L. Rothschild; Vice-Presidents, David Teller, Jacob Singer, and Dr. Solomon Solis Cohen; Treasurer, Dr. Lewis W. Steinbach; Secretary, Ephraim Lederer; Executive Committee, the Rev. Dr. S. Morais, Rev. Dr. Marcus M. Jastrow, Rev. Henry Iliowizi, Michael I. Asch, Charles Hoffman, Morris Alkus, and Samuel Krieger.

Hebrew Union College.

The other Jewish collegiate institution in this country is the Hebrew Union College, at Cincinnati, Ohio, of which Rev. Dr. Isaac M. Wise is the moving spirit and President of its Faculty. It was opened in the city mentioned in 1875. It occupies its own building, and from it many students have emerged and now fill pulpits in different sections of the Union. This College is under the direction of a Board of Governors, who are selected at biennial Councils, of the Union of American Hebrew Congregations—instituted in 1873. Rev. Dr. Henry Berkowitz—since December, 1892, Rabbi-Preacher of Rodeph Shalom Congregation, of Philadelphia, is a graduate of this College, and a member of the above Board. Arnold Kohn and Philip Lewin, of this city, also serve on the same Board; Morris Newburger is a member of the Executive Board; and William B. Hackenburg represents this city on the Board of Delegates on Civil and Religious Rights. Among the graduates of the Union College, besides Dr. Berkowitz, is Rev. Dr. Joseph Krauskopf, since October, 1887, Rabbi-Preacher of Kenéseth Israel Congregation, of Philadelphia.

Cantors' Association of America.

The *Chazanim*, or those who chant the Divine Services in the Synagogues, have recently formed themselves into an Association whose objects are: "the upholding and elevation of the standard of the profession of Cantors, and the maintenance of brotherly feelings and harmony among its members, the furtherance of Synagogual music and the elevation of the service of the Synagogue, as far as it stands under the supervision of the Cantors."

The office of *Chazān* is one of no small responsibility; requiring as it does knowledge of the services, of the liturgy, of the methods of cantilation, and a thorough understanding of the text, in order to impart intelligence, with melody, in the chanting of the Prayers, and the reading of the *Torāh* (Law). Many eminent and pious men in different ages have filled this honorable station, and its importance is deservedly emphasized in all Congregations adhering to the traditional rituals and worship in the Synagogues. In these, the *Chazān*—also called *Sheliach Tsibbur* (Messenger of the Congregation)

—which name is the oldest by which this official has been termed—intones the entire services, and leads in the singing of Hymns and Psalmodies. In modern "Reform" shrines, his services are of a rather secondary character; still, they are recognized as of some necessity.

The Cantors' organization—which is national in its character and scope—desires to preserve the traditional Synagogal music as observed both among the *Sephardim* (Spanish and Portuguese Jews), and the *Ashkenazim* (German and other Jews), and those melodies with which prominent Cantors of our age have further enriched the respective liturgies. All active Cantors of Congregations are eligible to membership in the Cantors' Association of America.

General Mention.

The Jewish Ministers' Association of America, and the Central Conference of American Rabbis are also organizations of a national character.

A number of Societies composed of Jewish young people sent representatives to a meeting held in Chicago, during August, 1893. These resolved themselves into a national institution, and selected as a name "The Sabbath Visitor Association." The object of this Union is "to secure the organized co-operation of young Israel of America in behalf of Judaism, by securing their active interest in the Congregation and Sabbath-School, and by promoting the study of Jewish history, literature, and doctrines." The *Sabbath Visitor*, a weekly paper, is the official organ of this Association. Its officers are selected from different cities; Rev. Dr. Joseph Stolz, of Chicago, being President.

CHAPTER XXXI.

SOCIAL CLUBS — MERCANTILE, GARRICK, AND FRANKLIN — ATHLETIC CLUBS AND OTHER ASSEMBLIES.

MERCANTILE CLUB.

THERE are three large Clubs in this city whose members are Hebrews. The oldest and largest is the Mercantile Club, established November 10th, 1853, at 22 Dillwyn Street, by Messrs. Lazarus Mayer, David Eger, William Tandler, Louis Bomeisler, Jacob Nirdlinger, Ernest Nusbaum, Jacob Mayer, Jacob Haas, Morris Rosenbach, Lazarus Shloss, I. Hochstadter, Charles Bloomingdale, Abraham S. Wolf, Marcus Goldman, Adolph Klopfer, Emanuel Arnold, Jacob Langsdorf, and Isidore Binswanger. The first President was Louis Bomeisler. The Club was incorporated April 17th, 1869. Since its origin, it has occupied apartments, also, on the south side of Arch Street above Sixth Street, at the north-west corner of Fourth and Race Streets, on the west side of Crown Street (between Fourth and Fifth Streets) above Callowhill Street, and, since January, 1880, at the handsome and well-furnished house, 864 North Seventh Street. This latter property has, besides, a large garden adjoining it at the south, at which concerts are occasionally given. The property also extends to Franklin Street; on that side being Mercantile Hall, which has a seating capacity of between five and six hundred, and is often used by the Club, and rented as well for entertainments by different institutions, etc., etc.

An edifice is now being erected at 1422, 1424, and 1426 North Broad Street, which, when completed, will vie with the most attractive structures of its kind in Philadelphia; occupying a large extent of ground, and finished in accordance with the latest architectural designs. The new building will, with the property, entail an outlay of several hundred thousand dollars, and a considerable amount has already been subscribed.

More than a few charitable movements have emanated from the Mercantile Club, and among its members, numbering in all four

hundred, are many representative Israelites. Its officers are: President, Herman Jonas; Vice-President, Clarence Wolf; Treasurer, Benjamin F. Teller; Secretary, Aaron E. Greenewald (who has occupied that office for twenty-five consecutive years); Directors, Abraham Hirsh, Harry F. Stern, Max Liveright, William Marks, Adolph A. Solomon, Alexander M. Appel, Louis Gerstley, M. Hirshler, and Isidore Kaufman.

Garrick Club.

The Garrick Club reckons between two hundred and fifty and three hundred members. It is an outgrowth of the Garrick Literary and Dramatic Association, which held meetings at the north-east corner of Fourth Street and Fairmount Avenue, and subsequently, on the east side of Fifth Street below Noble Street. The Club first met, eleven years since, at 950 Franklin Street; but for the past nine years its quarters have been at 707 and 709 Franklin Street. Additions have been built to this house, and entertainments to members and their ladies are often given there. Samuel A. May was first President; William Strauss is the present Executive; Morris H. Myers being Vice-President; Simon Friedman, Secretary; Benjamin Kahn, Treasurer; Directors, Samuel A. May, S. Wertheimer, M. Gerson, D. Bacharach, M. Rosenberg, M. Loeb, Joseph Mastbaum, Dr. B. Herz, and G. Rosenbaum.

Franklin Club.

The quarters of the Franklin Club (which have recently been handsomely re-fitted and re-furnished) are at the north-west corner of Franklin and Poplar Streets. There the Club has met regularly. Its organization dates from 1872. Its principal founders were: Meyer Frank, Henry Muhr, Jacob May, and Simon Silberman (first President). The Franklin Club is the successor of what was once known as the Harmonia Club. It has 155 members. At different periods this Club has donated sums to different Jewish charitable institutions. Leopold Marks is President; Joseph Harris, Vice-President; Aaron Schloss, Secretary; Bernard Levy, Treasurer; Directors, Augustus Bacharach, Lehman Goldsmith, Henry

Mitchell, Emanuel Meyerhoff, Gus Rosenbaum, Samuel Weil, Meyer Goldsmith, Bernard Levy, and Adolph Platosky.

Other Clubs.

Among other Clubs are the Columbian, the German Young Men's, and the Unique—located in different sections of this city. Of those Clubs formerly in existence here, was the Delaware, which disbanded after having been in the field between seven and eight years (1883–1891).

Several Athletic Clubs and organizations for physical culture have been started at different times among the younger element of the Jewish population, and these have been located at separate headquarters, where the "manly art" might be developed to a limited extent, without resorting to such devices as tend to degrade the individual and lower the standing of the Clubs.

Other assemblies of a social character exist among Jewish young folks, and these have entertainments during the seasons.

CHAPTER XXXII.

JEWISH JOURNALS—THE OCCIDENT—THE JEWISH INDEX—THE JEWISH RECORD—THE JEWISH EXPONENT—OTHER VENTURES—WEEKLIES PUBLISHED IN JUEDISCH DEUTSCH.

LIKE other religious denominations, the Hebrews have advocates in journals exclusively devoted to their interests—congregationally, communally, educationally, socially, and, where necessity calls for, politically. Members of our faith have attained high distinction in the realms of secular journalism. But it is the essentially Jewish newspapers with which we are now concerned. As in other repects, Philadelphia was here also among the pioneers.

With the exception of a paper called *The Jew*, issued in New York City, by Mr. S. J. Jackson, in 1823, we have no other record previous to the issue of *The Occident and American Jewish Advocate*, first issued in this city, in April, 1843. It was founded and edited for a space of nearly twenty-five consecutive years by Rev. Isaac Leeser; being issued as a Monthly—but one year as a Weekly. With the motto "To learn and to teach, to observe and to do," it became widely known as a valiant defender of Judaism and the Jews; as a magazine containing good literary matter, with a scholarly and fearless editorial tone, and a dignified standing. After Mr. Leeser's decease, on February 1st, 1868, Mayer Sulzberger, Esq., who acted for several years as Mr. Leeser's assistant, and who was an executor of his estate (Messrs. William B. Hackenburg and Hezekiah W. Arnold having been the others), edited the *Occident* for the space of a year (March, 1868–March, 1869), when he found it necessary, by reason of his increasing practice as a lawyer, to withdraw from editorial duties; and the publication of the *Occident* was then discontinued.

At different periods, various Jewish Weeklies were attempted here, but few had a long existence. On October 2d, 1872 (the Eve of the New Year, 5633), *The Jewish Index* first appeared, its editor being Mr. (now Rev. Dr.) Samuel Mendelsohn, associated with Mr. S.

Pincus, and later on with Mr. H. La Grange, as publishers. This organ had the constant assistance of the Rev. Dr. S. Morais, who contributed a large amount of matter to each issue. Rev. Dr. Marcus M. Jastrow and Rev. George Jacobs also wrote for it. However, it did not receive sufficient financial support, and its issuance was discontinued after January 1st, 1873.

A journal of more stability was *The Jewish Record*, started as a weekly, April 16th, 1875, by the late Mr. Alfred T. Jones. Its career was checkered, and while at times it received a fair support, its success was often due to the persistence and constant attention of its editor. Published at first at 321 Chestnut Street, it was bought during the same year (December 24th, 1875), by Dr. E. Morwitz, proprietor of the German *Demokrat*, who entrusted its financial management to a number of his assistants; the Business Manager being Mr. Marcus K. Cohen. Mr. Jones continued to edit the paper—then issued from 614 Chestnut Street—until its suspension on June 25th, 1886, after having met with numerous reverses, which the energetic editor endeavored in vain to prevent. As a reflex of the Jewish thought of the time, *The Jewish Record* held its own with the foremost journals published in the interest of the Hebrew race. Scores of well-known writers—male and female—among clergy and laity, gave their productions to grace its columns, and the paper achieved a reputation far beyond the limits of Philadelphia. It presented stories, articles on current and special topics, editorials, criticisms, translations from the Hebrew and other languages, while it offered considerable space to events of the day, and to matters affecting the Jews in every corner of the world.

Jewish Women, a monthly, was issued for a year (October, 1892–October, 1893), and contained stories, poems, and other contributions and selections of special interest to the female sex. Mr. Herman Brunswick was the Manager.

The Jewish Exponent was first issued on April 15th, 1887 (during the Passover, 5647). Its publishers are a stock company; the President being Mr. Benjamin F. Teller; Treasurer, Mr. Simon Muhr; Secretary, Mr. Charles Hoffman; Directors, Messrs. Leo Loeb,

Louis E. Levy, Felix N. Gerson, Jacob Singer, and Mayer Sulzberger. The editors were, originally, Messrs. Henry S. Morais, Melvin G. Winstock, and Charles Hoffman. Mr. Winstock resigned after the first year; and Mr. Morais, who had acted as Managing Editor, relinquished his connection after the expiration of his two years' contract. Mr. Hoffman still continues as editor. Mr. B. H. Hartogensis, of Baltimore, represents *The Exponent* in that city. Mr. Nathan Billstein was the first business manager of this weekly. Mr. Felix N. Gerson is the present manager. Mr. Charles Seligman Bernheimer acted as its local reporter for upwards of two years (1889–1891). *The Exponent* is devoted to news, to articles of importance, to matters interesting women, etc., etc. It is published every Friday (formerly at 929 Filbert Street, and since at 41 North Tenth Street). The office is now located at 606 Chestnut Street. Editorially, *The Exponent* is committed to no side, but on questions affecting the permanence and standing of the Jewish Church, its policy has been, and is, Conservative.

The Lyceum Weekly of Kenéseth Israel Congregation—first issued in the autumn of 1893—has been heretofore mentioned. Rev. J. Leonard Levy is its editor, and Mr. Oscar Klonower its publisher.

Since the increase of the Jewish population, by accessions from countries of Eastern Europe, a new feature in journalism has been introduced, viz., newspapers in the Jargon, or *Juedisch Deutsch*—a medley of words and expressions borrowed from different languages, and which is largely employed among foreigners. Though dignified by the name of "language," it can scarcely be thus termed; though, as an outgrowth of a systematic persecution, it became, centuries ago, a means of communication between Jew and Jew, confined in narrow Ghettos, and still compelled to drag an existence there, under the rule of pitiless autocracies—otherwise known as "governments." The Jargon has survived, and, in order to interest the large class by whom it is spoken and read, it has been found necessary to issue newspapers in that form of language. Several of these have made their appearance in Philadelphia, among them *Das Licht* (The Light), published for a few months during 1891, and *The Jewish Gazette*, its successor; Rev. Nehemiah Mosessohn, formerly of this city, now of Dallas, Texas, having edited, in turn, both papers.

Other weeklies now published are *Die Jüdische Presse* (The Jewish Press), issued at 708 South Fifth Street, Moses Freeman, publisher; *Der Volkswœchter* (The People's Guardian), issued at 310 South Fifth Street, Bernard Harris and John Paley, editors; and *Philadelphia Stadt Zeitung* (City Journal), issued at 710 South Third Street, Rev. Hyman Brodsky and Ch. Malitz, editors.

All these weeklies circulate among the class for whom they are specially intended; the first mentioned being the oldest; the second, exhibiting marked enterprise; and the third—only recently established—being well edited.

A number of journals in genuine Hebrew are printed in other cities, but find many readers in Philadelphia.

CHAPTER XXXIII.

CEMETERIES—IMPORTANT HISTORY ATTACHED TO SPRUCE STREET CEMETERY—ITS PURCHASE, UPWARDS OF A CENTURY AND A HALF AGO—OFFICIAL DOCUMENTS RELATING TO IT AND ITS POSSESSION.

OTHER CEMETERIES, INCLUDING THOSE OF CONGREGATIONS, HAR NEBO, HAR HA-ZETIM, MOUNT SINAI, ETC., ETC.

THE following notice was inserted in *The Pennsylvania Gazette*, in an issue of September, 1751:

> "Whereas, many unthinking people have been in the habit of setting up marks, and fired several shots against the fence of the Jews' burying ground, which not only destroyed said fence, but also a tombstone in it; there being a brick wall now erected, I must desire the sportsmen to forbear (for the future) firing against said wall. If they do, whoever will inform, so that the offender be convicted thereof before a Magistrate, shall have twenty shillings reward paid by me.
>
> "NATHAN LEVY.
>
> "Philadelphia, September, 1751."

This date points to the fact that the cemetery in Spruce Street had already been in use for some years. It was bought by Nathan Levy, according to a record, in September, 1740, though there exists some evidence to the effect that Mr. Levy had possession of a lot of ground on the north side of Spruce Street, between Eighth and Ninth Streets, in September, 1738. On September 25th, 1740, Mr. Levy obtained a grant of thirty feet square, and on June 27th, 1752, an addition of "thirty feet wide and sixty feet in depth, with the liberty of an alley of ten feet wide from Spruce Street," upon his application to John Penn, Chief of the Proprietary Government of Pennsylvania; for which ground Mr. Levy paid an annual tax of "a quit rent of five shillings sterling, or value in coin current of Pennsylvania." The place was suitably walled in, yet it was often desecrated, not only by marks and shots, but by the executions of deserters by British soldiers in front of its gates, during the American Revolutionary War. Nathan Levy died on December 23d, 1753, in the fiftieth year of his age, and his remains were interred in that same Spruce Street cemetery.

Another piece of ground, adjoining, and including two lots respectively of "thirty feet by thirty-five feet and an half, and thirty feet by one hundred and twenty-five feet and an half," had been granted to Mathias Bush by John Penn, on June 21st, 1765. The ground was re-surveyed by John Lukens, Surveyor-General, on October 8th, 1765, and documentary evidence is at hand which shows that this cemetery was intended, not only for the use of Mr. Levy's and Mr. Bush's families, but "also for the use of the Hebrew Congregation of this city; it being intended at the time he (Mr. Levy) applied for the same to be a trust for a burial place for the interment of Hebrews." (88)

However, much dispute has arisen as to its ownership; the contending parties, at different times, being descendants of Mr. Levy and members of the well-known Gratz family. As to the claims of the latter—which have been presented time and again—it must be said that a lot situated towards the west side of the cemetery, and extending to the northern wall is known as "The Gratz Reservation." The existence of this "Reservation"—though not designated by any mark, nor otherwise indicated than by the interment side by side of members of the Gratz household—is stated by some to be due to the fact that, in purchasing additional ground, the title-deeds were made out in the name of Michael Gratz, who represented the Congregation Mickvéh Israel in the said purchase. While no record has been found to sustain the right of individual claimants, to the *ownership* of any part or parcel of the Spruce Street cemetery, it is, nevertheless, true that at a meeting of the Congregation, held on September 12th, 1813, Mr. Samuel Hays being Chairman, it was "on motion resolved That the strip of ground in which Mr. and Mrs. Gratz are interred be continued to the depth of sixty feet from the commencement of the tombstone of Mr. Gratz now erected, & reserved for the exclusive burial of members of that family who may be entitled to funeral rites agreeably to our Laws." The plan of this assigned division—which division, as will have been noticed, was neither sold nor conveyed as a separate piece of property, but simply "reserved" — was prepared by Mr. Hyman Gratz, on August 17th, 1852, and is indorsed by I. J. Phillips, of the Board

(88) Original copies of valuable documents relating to questions herein referred to are in possession of the Congregation Mickvéh Israel.

of Trustees of the Congregation. However, this "Reservation," or lot, has long since been filled, and there exists neither individual, nor family, title to it, beyond the meaning of the above-quoted resolution, nor any further space beyond that allotted by the terms of the said resolution.

On the other hand, the right of the Congregation Mickvéh Israel to the Spruce Street cemetery is fully established by the following official record contained in its archives, which effectually settles the whole question:

"No. 195.

"An Act to enable the Hebrew Congregation, known by the name and style of 'Kaal Kadosh Mickvé Israel' of the City of Philadelphia, in the Commonwealth of Pennsylvania, to lease on ground rent a lot of ground in the City of Philadelphia, belonging to said Congregation.

"Sect. I. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,* That Samuel Hays, Simon Gratz, Zalegman Phillips, and Abraham Myers Cohen, or a majority of them, trustees of the Hebrew Congregation of the City of Philadelphia, incorporated and known by the name, style and title of 'Kaal Kadosh Mickvé Israel,' be and they are hereby authorised, whenever by a vote of a majority of the whole number of members of the Corporation they shall be so directed, to sell and convey in fee simple, upon ground rent for the use of the said Congregation, the whole or any part of a certain lot of ground situate at the north-east corner of Spruce and Ninth streets, in the City of Philadelphia, containing in front on Spruce street one hundred and nineteen feet, and in front on Ninth street one hundred and twenty-seven feet six inches; and the said Trustees shall be able to give good and sufficient lease or leases for the same, which shall be valid in law, and the said Corporation shall have power to collect, sue for and recover all rent or rents arising from the same.

"*Passed 14th April, 1828.*" (89)

It will be seen in the foregoing document that the cemetery was situated at the north-east corner of Spruce and Ninth Streets. Nathan Levy, the original purchaser, had applied for the right of including the ground within a "wooden enclosure and a ten-foot alley," running north from Spruce Street. Hence, in later years, the extension of the cemetery must have resulted in a division into

(89) The reader is referred to the Rev. Dr. S. Morais's paper on "Mickvé Israel Congregation of Philadelphia," which contains fuller information on this question in its different details.—See "Publications of the American Jewish Historical Society, Number I," 1893, and a separate issue of the above paper in a pamphlet.

two parts; the alley referred to being what is now Acorn Street, to the west of the present cemetery, while Duponceau Street is on its east side. That part of the ground extending to the corner of Spruce and Ninth Streets was afterwards sold to members of the Society of Friends, by whom a small building was erected thereon.

This Spruce Street cemetery has become a landmark. The remains of many of the old Jewish aristocracy repose there. The names upon some of the tombstones call back numerous recollections. A story has been in circulation many years that a certain member of the Congregation Mickvéh Israel had in his employ a negress, who, though not born in the Faith of Israel, was more of a Jewess than a Christian, as she observed with marked strictness the Jewish Sabbaths, the Fasts, the Festivals, and the Holy Days. She was also particular to an extraordinary degree, with regard to observances in the household, and about other commandments given unto Jews exclusively. Such was her piety that it became a subject of remark. When she died at an old age, her employer determined that, as she had lived as a Jewess, she should have, if possible, burial in a Jewish cemetery. He applied for a permit to the President of the Congregation Mickvéh Israel. This was refused, of course, on the ground that the deceased had not been a Jewess. Undaunted, however, her employer determined to have her buried in the Spruce Street cemetery. With a number of individuals, Mr. Marks (such was the name of Lucy's employer) forced in the gate, it is stated, and interred her remains near the entrance. No tombstone, however, appears to mark the place.

Such is but a mere speck from the collection of anecdotes surrounding the history of the old cemetery on Spruce Street. It is now closed, being crowded with the remains of those who were pioneers—and distinguished at that—during the early years of the Jewish Church in this city. Since 1848, the cemetery on the south side of Federal Street (1114), between Eleventh and Twelfth Streets, has been used, and some of the old stock are buried there.

Other Cemeteries.

Other Congregations and *Chebroth* (Societies for religious worship) and some Lodges have their respective cemeteries; that of Rodeph Shalom Congregation being located at Harrowgate, near Frankford;

Beth Israel, on the south side of Federal Street, between Fifth and Sixth Streets; Beth El Emeth, at Fisher's Avenue (near Fifty-fifth Street) corner of Market Street, West Philadelphia; 'Adath Jeshurun, on Bridge Street, near Walker Street, Frankford; and the *Chebrāh Bikur Cholim*, adjoining that previously mentioned. Cemeteries belonging to different *Chebroth* are located at Cedar Hill, Frankford; in Mount Moriah, West Philadelphia; at Erie Avenue; on Bridge Street, opposite Mulberry Street, Frankford; on Frankford Avenue and elsewhere.

Har Nebo (Mount Nebo) Cemetery is situated on the Oxford Turnpike, and covers a space of 10 acres, divided into 3,242 lots. It is non-Congregational, and is in charge of a Company; Isaac Levi being President;, Benjamin F. Houseman, Vice-President; Edwin F. Partridge, Treasurer; Maurice Houseman, Secretary; Isaac Marquis and Walter Scott, Directors (together with the officers).

Har Ha-Zetim (the Mount of Olives) Cemetery is situated in Lower Merion Township, Montgomery County, Pennsylvania. It contains 19 acres; 2 of which have been sold to Independent *Chebrāh Kadishā* (mentioned further on), and others are held in reserve for such Jewish Congregations and Societies, as may desire to purchase ground for burial places. The Company owning this ground is officered by William Silverstone, President; Meyer Wachtel, Vice-President; Leopold Levy, Treasurer; Solomon Kraus, Secretary; Abraham Kessler, Joseph Rosenberg, and L. Levin, Managers.

Mount Sinai Cemetery.

The chief cemetery, however, is Mount Sinai, located on Bridge Street, above Jackson Street, Frankford, and adjoining that of 'Adath Jeshurun Congregation. It is non-Congregational, viz., any Hebrew whether he be affiliated with a Congregation or not, may be buried there after purchasing a lot. There are about fifty stock-holders, who hold the three hundred and five shares issued by the Company. A new charter was obtained on May 14th, 1872. At the start, seven acres were purchased, and laid out into 1,664 lots.

In February, 1884, eleven additional acres, embracing 3,000 lots, were bought. About 1,200 lots, each 13 by 8 in size, had been sold prior to the opening of the extension by which the cemetery is now enlarged to over seventeen acres. A mortuary chapel has been built, also a receiving vault, for both of which a large amount has been expended, in order to render them in every way suitable to their uses. The prices of lots vary according to location. The stockholders are privileged to exchange two and one-half shares—the number necessary to membership of the Company—for a lot.

The first officers of Mount Sinai Cemetery Association were (1853): President, Marcus Goldman; Vice-President, Henry Mayer; Treasurer, Moses Sternberger; Secretary, Adolph Klopfer; Trustees, Abraham Kaufman, Louis Siedenbach, Herman Weiler, Simon Schloss, and Solomon Heidelberger. The present Board consists of David Teller, President; Lucien Moss, Vice-President; Aaron Gans, Treasurer; Oscar B. Teller, Secretary; William B. Hackenburg, Solomon Gans, Solomon Teller, Joseph Stern, Jacob May, Isidore Langsdorf, and Henry Fernberger, Trustees.=The late Isaac Gross (who died on November 22d, 1889) had been the Company's Messenger for a lengthy period. Herman Farbish and Sigmund Schlachter have, in turn, succeeded him; the latter now occupying that office.

Congregation "Sons of Israel," of Camden, New Jersey, has a cemetery of fifty lots, situated in that city.

CHAPTER XXXIV.

A New Element—The Russo-Jewish Exodus of 1882—Persecutions and Their Resultant—Sympathy for Sufferers—A Notable Meeting—Remarkable Increase of Population—Immigration Problems.

On Christmas night of the year 1881, the streets of Warsaw, in Poland, Russia, were the scene of a massacre as cold-blooded—though not as wide-spread—as that of St. Bartholomew's, in France, on the 24th of August, 1572, when the Huguenots were shot down without a moment's warning, in Paris, by the infamous order of Charles IX and his mother, Catharine de Medici. In this instance—but a repetition of similar butcheries—it was unoffending Hebrews whose mere existence in the domains of the Romanoffs has, for ages, excited the passions and the envy of an unruly populace that stopped short of nothing else than outright murder. Outrages attended this massacre; 6,000 people were rendered homeless; and 2,000,000 roubles worth of property was destroyed. The carnage continued three days. The world stood aghast at such atrocities, and the justice (?) that was meted out by Russian Courts gave no assurance that work of the same character would not be re-enacted at the will of the rabble. A wholesale exodus followed, and the sights witnessed in Brody, on the Austrian frontier—whither tens of thousands repaired on their way to countries where life, at least, is held sacred—baffle description. Exhausted men falling down by the roadside; women and children begging in the streets for a morsel of bread; young mothers with babes clinging to them, and languishing for the wherewith of existence;—such were among the heart-rending scenes of many months in that place situated near the border line.

It was then that the efforts of the Society called the *Alliance Israélite Universelle* were overtaxed to supply the wants of the myriads who had quitted the land of the modern Pharaoh—after being despoiled of every possession—to assist in transporting these unfortunates to various lands, where safety to life might be insured. Not a few workers were engaged in that cause, but the men who performed labors actually herculean at that period were three—

Charles Netter, Isaac Edward Kann, and Emanuel F. Veneziani. These three represented the *Alliance*—the last named being the special delegate of Baron Maurice de Hirsch, the philanthropist. So prodigious was the work involved in this distribution that it eventually told upon the constitution of each man, and to-day not one of those indefatigable laborers—whose lives were largely devoted to the cause of suffering Israel—survives, to tell again the story so thrilling.

The emigration to the ports of the United States began at that time to assume formidable proportions, as this country alone afforded the safest asylum for the refugees. Many will remember the enormous influx of Russian Jews to Philadelphia during 1882; the practical measures that were then devised at public meetings, and at a mass meeting held at the Academy of Music, Saturday evening, March 4th, 1882 (the Eve of the joyous Hebrew Festival of *Purim*), in which Christian, as well as Jewish, denominations participated; the reception of the exiles at the old depot of the Pennsylvania Railroad, at Thirty-second and Market Streets; the subsequent distribution of the new arrivals, and the large amount subscribed by all classes for their temporary relief.

The mass meeting alluded to will, for several reasons, be long remembered. It was called to order by General Charles H. T. Collis, and was presided over by Honorable John Welsh; there being a lengthy list of vice-presidents, and Mr. William B. Hackenburg acting as secretary. Bishop William Bacon Stevens, of the Protestant Episcopal Church; Bishop Matthew Simpson, of the Methodist Episcopal Church; Rev. Dr. I. F. Horstmann (now Bishop) representing Archbishop James F. Wood, of the Roman Catholic Church; Rev. Dr. George Dana Boardman, of the Baptist Church; Ex-Mayor Honorable Richard Vaux, and Mayer Sulzberger, Esq., were the speakers. Mr. (afterwards Postmaster-General) John Wanamaker read a series of resolutions, expressive of the sentiments of the meeting. The following minute, offered by Moses A. Dropsie, Esq., was adopted: "Resolved, that the President of this meeting appoint a Committee of five citizens to lay before the President and Congress of the United States the resolutions of this meeting, and take such action in furtherance of its objects as they may deem proper and necessary."

Among the many eminent gentlemen who were seated on the stage

at that eventful meeting, Honorable Henry M. Hoyt, then Governor of Pennsylvania, gave his approval of the cause by being present.

Since that memorable period, immigration has been on a steady increase, and whenever a new proscriptive edict or *ukase* has been issued by the Tsar or his officials, expatriation has followed it. The recent revival of tortures in Russia has again seen its resultant, and Philadelphia, which, up to the year 1881, numbered about 2,000 Jews of Russian birth, records at present almost 25,000 (including Hungarians and Roumanians), with an average increase, it is stated, of about 2,000 or more annually. The resources of the Jewish community have, more than once, been nearly insufficient to cover the expenses occasioned thereby. Many of the new immigrants arrive here penniless. To remove them from cooped-up quarters in certain sections; to cause them to put aside a too clannish spirit (of course, engendered by long years of oppression); to have them avail themselves of opportunities for social and intellectual improvement; to cause their children, at least, to grow up with a correct knowledge of our institutions, and the responsibilities of self-government;—all this engages the attention and the earnest labors of more than one Society in our midst. The question, however, is not of a kind that can be settled in a day, in a month, or in a year. Many decades may elapse ere the results hoped for will be fully attained. The Jews from Russia are, as a rule, thrifty, industrious, quick in perception, and, where they apply themselves to education, apt students. As a rule, they also show a marked desire to be self-dependent. These are, then, great aids towards the furtherance of good designs for their betterment.

Notwithstanding the advantages noted, however, the Hebrews of this city, and in fact of the entire country, have been brought face to face with a problem the importance of which cannot be overestimated, viz., that of immigration and its attendant effects. All the principal centres of the United States have, in recent years, added hundreds and thousands to their Jewish populations. There is a constantly flowing stream from the oppressive land of the Muscovite, and when it is borne in mind that Russia and its territories alone contain between 4,000,000, and 5,000,000 of the descendants of the Patriarchs—or about half of the total number of Jews

throughout the world—the gravity of the situation becomes most evident. America, it is maintained on all sides, neither lacks the space nor the facilities to admit within her bounds vast hosts, seeking a refuge and a home under the ægis of freedom, and who endeavor to become worthy and loyal citizens of this Western Republic. The United States has an immense area, of which tradesmen, not less than farmers and agriculturists, might avail themselves; and were the present age to witness the misfortune of an exodus unparalleled in the history of Israel, if not in the annals of mankind; were it to become a dire necessity for the millions of Hebrews in Russia to quit that land and come hither, questions as to territorial limits would not constitute any hindrance to their entrance here, and their dwelling under our free Government. And were this but the only feature, how readily would a vexed problem adjust itself!

The whole question, as it stands to-day, however, is attended with prodigious difficulties. To conquer prejudice is the weightiest task; to relieve the burden of an overplus in the large centres of population, and scatter far and wide thousands already here, together with those daily arriving; to avoid any such dangers as might arise from an influx of poverty-stricken individuals; to meet the immigration laws (and the technicalities so eagerly thrust upon the Jewish communities at this period), so as to prevent the re-shipment of unfortunates to the country they have quitted, and from which they have fled for dear life:—these are the uppermost questions; and until these can be grappled with, the situation will not improve. However, recent plans of distribution and of settlement, adopted by Jewish Societies—mainly those of the Baron Maurice de Hirsch Trust—are regarded as very encouraging; and if, when fully and completely tested, they are found efficacious, contentment and happiness will take the place of lingering doubt and distress of mind.

CHAPTER XXXV.

THE JEW AND HIS MISSION—COLONIZATION AND ITS OUTCOME—EARLY ATTEMPTS AT AGRICULTURAL SETTLEMENTS — THE PRESENT COLONIES IN THE HOLY LAND, AND IN THE UNITED STATES — ALLIANCE, ROSENHAYN, CARMEL, AND WOODBINE — ENCOURAGING OUTLOOK.

THE Jew is often misunderstood. His religion, his observances, his customs are in no sense mysterious. He has naught to conceal. His law is a law of light, of right, and of justice. It teaches that God is One, and that all men are brothers; it inculcates good, sound instruction; it incites to deeds of mercy, of charity, and of love. Yet, the Jew is misunderstood—and this, though his Faith is the mother of religions; though it is the ever-living spring from which myriads have drawn everlasting truths and lessons, which are at the basis, and are the mainstay, of society and of civil order.

It is not our present intention to explain and give reasons; for we have but to deal now with a *branch* of a subject, so comprehensive as that indicated. It is of the Jew from Russia, in particular, that the general public requires enlightenment. To find illustrations of refinement among the basest surroundings would, indeed, be surprising. The Jew who hails from the country of the merciless Cossack is not of the average modern culture, nor does he possess the social amenities to which our enlightened American institutions have accustomed us. And yet, he can show evidences of appreciation and a wish for self-improvement, which cannot be discovered in his neighbor of the Greek Church. He has lived among the peasant class of Russia as have his ancestors; but, despite circumstances which would inevitably result in degrading others, the forces of his own teachings—those of his religion—have prevented a demoralization, the lowest ebb of which is reached by his neighbors. Such is the testimony of authorities, while it is likewise true that thousands of Hebrews in Russia are intellectually in advance of the masses of their own brethren, confined within the pales of settlement; breathing naught but the poionous air of their narrow Ghettos, and forbidden entrance to the outside world.

Conditions have for ages forced the Hebrews—whose ancestors were agriculturists, shepherds, farmers, and the like—to take to trade. In the Middle Ages, yea, to this day, they were and are money-lenders—the bankers of the world. And yet withal, the ancient inheritance has not forsaken them, and indications every day point with emphasis to the restoration of pastoral and agricultural pursuits, around which the most sacred history clusters, and whose influence contributed so immensely towards the development of the ancient Hebrew nationality. These indications we find in twelve or more recently established and markedly successful colonies in the Holy Land; in some of those colonies planted and firmly rooted in on the soil of New Jersey; and in the measures now being adopted for the institution of other colonies and settlements by Baron Maurice de Hirsch, the philanthropist, who bestows millions on worthy enterprises, and who is now laboring with all his might to see his Russian coreligionists freed from the tyrant's rule, and placed in countries where they may enjoy liberty, and earn by honest and upright callings the wherewith to maintain existence. Baron de Hirsch's colossal schemes will not fall short of success for want of energy and enthusiasm. Both he and his representatives in Europe, in the East, and in America are ever on the alert. Apart from the plan devised for an extensive settlement in South America (the colonizing movement in Argentina, for some time and until very recently in charge of Lieutenant-Colonel A. E. Goldsmid, of the British Army—representing Baron de Hirsch—has presented many difficulties, notwithstanding the earnest strivings of its director), land is being purchased here where the soil is arable, and where its yieldings may, with care and toil, become the means to afford subsistence to numerous families, and develop agricultural instincts to a large degree.

The Jewish Colonies in the Land of Promise owe much to the munificence of Baron Edmund de Rothschild, who, not content with richly endowing them, has endeavored by every means to render them permanent; visiting them, and appointing a special agent to see to their wants. Their success has been demonstrated to a high degree.

In this country, as early as 1820–1825, records show an attempt to establish a Jewish Colony or settlement on Grand Island, in the Niagara River, New York. The scheme was planned and urged on

by Major Mordecai Menasseh Noah, a celebrated Israelite, and a native of Philadelphia, who rose to prominence in New York, as a statesman, a diplomatist, and a journalist. While this plan was never fully matured, Major Noah erected upon the spot a monument to commemorate his project. This has not been preserved, but the corner-stone is deposited with the Buffalo (New York) Historical Society, and bears in Hebrew the words: "Hear O Israel, The Eternal is our God; The Eternal is One;" and an English inscription, in which the place is styled: "Ararat; a City of Refuge for the Jews, founded by Mordecai M. Noah, in the month Tizri (Tishri) 5586, Sept. 1825 & in the 50th year of American Independence;"—the name of its founder and the date being also visible.

In 1837 another settlement was tried in Ulster County, New York State, by Moses Cohen, and the place selected was called *Shalom* ("Peace"). This effort, like that previously, appears to have been premature, due to the comparatively small number of Hebrews in our midst and the lack of system in such work.

In the first issue of *The Occident and American Jewish Advocate* (April, 1843), edited by Rev. Isaac Leeser, there appeared an article in which the writer, Mr. Julius Stern, pleaded strongly for a colony in the United States, where farming and agriculture might once more be reinstated, and gradually form the occupations of many—as in the days of old—together with other industries. The writer extolled the benefits to be derived therefrom; he showed how such conditions would foster self-dependence and promote happiness; and he concluded with this remark: "In such a society excellent men and worthy women might spring up who would deserve to be called an ornament to Israel and an honour to mankind."

Yet nothing further, attempted upon an extensive scale, is known for many years. Nor did the majority of those colonies established since the exodus of 1882, in far Western States and Territories—notably in Dakota—attain success, owing largely to the severity of the climate and other conditions unfavorable for development. The earliest of the three New Jersey colonies is that known as "Alliance" (1400 acres), beyond Vineland. It was first settled during the spring of 1882, but it required some years and arduous labors before it could be rendered permanent, specially because of the soil, which, for a long time, was thought to be unproductive. The

colonists were assisted by Hebrews of New York, Philadelphia, and the Mansion House Relief Committee, of London, England. Now, "Alliance" is in the front rank, and its one thousand or more settlers enjoy peculiar advantages. Numerous industries and conveniences have been provided there. Two Synagogues have also been instituted.

"Rosenhayn" Colony (said to contain 2,500 acres tilled by Jews), between Vineland and Bridgeton, was also settled in 1882, and likewise under disadvantages. Its Jewish residents are some ninety families, and it is doing fairly well.

"Carmel" Colony (originally 848 acres, now over 2,600 acres), located five miles north of Millville, is another important settlement, and was, about five years since, placed upon a permanent footing by Baron Maurice de Hirsch's gift of $5,000, which was obtained through the efforts of the Rev. Dr. S. Morais, who endorsed a petition to the Baron, and wrote to the Baron's lamented almoner, Chevalier Emanuel F. Veneziani, through whose means the donation was sent. Dr. Morais represents the Baron at this colony, having at first associated with himself Mayer Sulzberger, Esq., and Mr. Simon Muhr, at the time of disposing and apportioning the remittances. Oscar B. Teller, Esq., acted as attorney for the Trustees. There are at this Colony over three hundred families. Among the additions are a Synagogue and a school-house.

The largest Jewish colony in these parts is known as "Woodbine." It was purchased by the Trustees of the Baron Maurice de Hirsch Trust, in 1891. Located on the West Jersey Railroad, twenty-five miles from Cape May and fifty-six miles from Philadelphia, it covers five thousand acres. There are about five hundred colonists. Farmers, agriculturists, and others are settling there in increased numbers; houses are being added to; clothing and basket factories and schools are in operation. Forty farms are located there, also workshops, a bath-house, a lecture-room, etc. An Agricultural School is in successful operation, and a large school-house for secular branches has just been opened. This Colony holds out many signs of permanence. Colonel John B. Weber until recently represented the De Hirsch Trust here. Mr. H. L. Sabsovitch is Superintendent.

Settlements have also been effected in other parts of New Jersey —at Ziontown and elsewhere; and in different States of the Union;

but these have not, invariably, been marked by prosperous conditions. (90)

The position and results attained by the New Jersey Colonies (to which only an incidental reference was intended here), have shown the feasibility of planting new settlements, and, ere long, the Atlantic Coast States, and States of the interior and far West may witness thriving Jewish settlements within their borders, peopled by diligent farmers and hardy tillers of the soil. An aptitude for agriculture is shown, by statistics, to be on the increase, and this, of all other considerations, augurs well for the future. The lamented Michael Heilprin, the profound scholar and ardent friend of the colonists, was most instrumental towards promoting their welfare for which he labored unremittingly. (91)

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(90) Settlements have been formed in Connecticut and Delaware, and other Eastern and Middle States; also in Canada; but these, it seems, have not attracted many. Climatic conditions in Canada are not favorable for colonization.

(91) An exhaustive and valuable study of the subject of colonization and of colonies here, and those in the Holy Land, etc., etc., is given in the work, *Migdal Zophim* ("The Watch Tower"), by Moses Klein.—Philadelphia, 1889.

CHAPTER XXXVI.

RUSSIAN JEWS—THEIR SETTLEMENT IN PHILADELPHIA—DISTRICTS IN WHICH THEY PREPONDERATE—MARKED FEATURES AND TYPES.

CONGREGATIONAL—GROWTH OF DOWN-TOWN ELEMENTS—TWO LARGE RUSSO-JEWISH CONGREGATIONS AND THEIR MINISTERS—AN HUNGARIAN-JEWISH CONGREGATION AND ITS MINISTER—DIFFERENT CHEBROTH AND SMALLER CONGREGATIONS—IMPROVISED SERVICES.

"MANY of the Russian Jews who came here in 1882 have succeeded in establishing an independence for themselves and accumulating wealth." This expression of a writer in a magazine article is followed up by the remark that all do not wish for light work, but are willing to do anything, and that many are taking to different industries, the pursuit of which will not simply benefit themselves, but the country at large. Examples of the above are readily found in this city of Philadelphia, whose Russo-Hebrew elements now constitute the bulk of the Jewish population. Ability and business tact—counting for naught in their native country—have been here signally rewarded. A marked talent for saving and an extreme economy have had to do with this good fortune. Naturally, those who have grown rich are rare exceptions, and these are usually, it must be said, open-hearted and generous towards their brethren; their own experience having taught them all the more to sympathize with those who have shared their lot in the land of the oppressor.

The Russo-Jewish population mostly inhabits southern districts of this city, between Front and Tenth Streets (east to west) and from Pine Street to Washington Avenue (north to south). Some are also found north on Front, New Market, Second, Third, Fourth, and intermediate streets, Arch Street, Girard Avenue, Lehigh Avenue, Frankford, and a considerable number dwell in Port Richmond. The central points are, however, on South Street, and in its immediate vicinity. Many curious signs may be noticed by the passer-by. These, printed (or written) in *Juedisch Deutsch* (with Hebrew letters),

give the shopkeeper's name, his business, and, occasionally, extra points as to the character of the business. A decade since, such signs were few, indeed. Now whole squares are dotted with them. Meat shops are numerous, with the Hebrew words *Cosher Bosor* ("right meat"—or, that slaughtered according to the Jewish regulations). Then, there are many other shops, such as those of bakers, tailors, shoemakers, carpenters, painters, furniture-dealers, clothiers, hatters, milliners, cigar-manufacturers, besides restaurants, etc., etc. —each having its own special sign, which is better understood by the customers than is the vernacular language.

All the streets in which this element preponderates are busy marts —day and night. Sections of this city, formerly among the slums; dark and dangerous quarters have undergone radical changes since the recent influx, and are now no longer rendered fearful to passers-by. The Russian Jews, who inhabit such parts are eager to acquire sufficient to improve their condition and purchase homes, and when this success attends them they move to larger or more populous neighborhoods. On many a face may be seen the imprint of sorrows undergone in the country from which escape was dearly bought. Some have been robbed of those who are their own "flesh and blood." Others have left dear ones exposed to momentary dangers. Gifted men and women are not infrequently met who might have risen to positions in Russia—but that they are Jews. Most pitiful tales of hardship and sufferings are told by hundreds; some having been in affluence, and coming here stripped of their all. In fact, there are very few who have not, in some way, felt the oppressor's rod, and the malice of the low Russian peasantry, who, when inflamed with *vodka* (the vilest form of adulterated whiskey) are much like the savages of Java, who run *amuck* on the open streets and strike with their weapons all they meet.

The prominent features of many of these Russian Jews contradict an impression long held by Gentiles, viz., that Hebrews are, as a rule, of dark complexion, with jet black beards and piercing eyes. Many of the Russian element are of a peculiarly blonde type—men and women; handsome and regular features characterize scores of the women, while not a few of the male portion have striking countenances, a dignified mien, and a general bearing far above the ordinary.

More than a few Russian Jews have distinguished themselves here

not simply in mercantile pursuits, but in the learned professions, and they are rapidly urging their way to the front among the representative men of their race.

Russo-Jewish Institutions.

Since their arrival in large numbers in this city the Russian Jews have almost constituted a community of their own, without being regarded as separatists. Recognizing the importance of united efforts, they have instituted Synagogues, and societies for charitable, educational, and literary purposes. Trades' Unions and political clubs also exist among some (though these are discountenanced by the Jewish community) and other manifestations of activity are plainly visible in their midst.

Congregations.

There are numerous Congregations located in southern districts of this city, whose membership is exclusively composed of Russian Jews. Others, embracing Hebrews, hailing from Austria, Hungary, and Slavonic countries, while not as numerous, yet add to the strength and importance of the down-town Jewish element.

The two largest Russo-Jewish Congregations are located on Lombard Street—the "Bené Abraham, Anshé Russe" (Children of Abraham, Men of Russia), on the north side above Fifth Street; and the "Bené Ya'acob" (Children of Jacob), on the south side above Fourth Street. Both Synagogue buildings were formerly churches. The Bené Abraham Congregation purchased theirs for $7,000. The building has undergone alterations, enhancing its appearance, and upon which a considerable amount has been expended. It has a seating capacity of from six to seven hundred. This Congregation was founded October 1st, 1882, by Mr. Abraham Kessler and others. It first met for worship at 728 Bainbridge Street; then at the south-west corner of Fifth and South Streets; and prior to removing to the present edifice—in October, 1885—at 514 Pine Street. From seventeen members at the start its membership has increased to about two hundred.

The first Rabbi engaged was Rev. Israel Moses Sachs (born in Russia, in 1837), who occupied that office about four years. He

wielded considerable influence, and was a powerful speaker in the *Juedisch Deutsch* jargon, being also a Talmudist. Rabbi Sachs died on August 26th, 1889, at an early age, much lamented. His successor was Rabbi Eleazer Kleinberg, of dignified and portly appearance, and also a learned Hebrew scholar. Rabbi Kleinberg, who was a native of Kurland, Russia (born there in 1832), became *Dayān*, or ecclesiastical chief of the Jews in Wilna—a position only obtained by men of pronounced scholarship. He subsequently came to this country; but after a year's ministration at Bené Abraham, he fell a victim to the destroyer on February 9th, 1891.

Shortly after his decease, his son-in-law, Rabbi Baer L. Lewinthal, of Bialostock, Russia, was elected. Rabbi Lewinthal has occupied the ministerial office here since September, 1891. He was born at Kovno, Russia, in 1864, and is an effective speaker in the jargon dialect. He has interested himself in communal affairs; is a member of the School Board of the "Talmud Torah" (School for teaching the Law), etc. The "Chazan" (Reader) of the Bené Abraham Congregation is Rev. Marcus Greenblatt. The officers are: President, Charles Gillis; Vice-President, Abraham Kessler; Treasurer, William Rosenberg; Secretary, Noah Lewenberg; Assistant Secretary, Isaac Warschawski; Trustees, Abraham Max, Solomon Lerner, and Abraham Usellovitz. A smaller Synagogue, called "Beth Hammedrash," is attached.

The "Bené Ya'acob" Congregation was organized in 1883, at 725 Lombard Street. The services were held in rooms and at a hall, until the present Synagogue was purchased in 1888 for $9,000. Originally, there were thirteen members. Now, more than three hundred names, including seat-holders, are on the rolls. The interior of this Synagogue has been improved. It will accommodate with seats over seven hundred persons. A "Beth Hammedrash" is situated in another room of the same building. The Rabbi and Preacher is Rev. Hyman Brodsky, a talented and energetic worker. Mr. Brodsky was born in Grodno, Russia, in 1854. After receiving a Rabbinical education, he went to Bialostock, Russia, and became a Rabbi. He arrived in the United States in 1886, and was, for several years, minister in New York City. While there, he received a call to the Bené Ya'acob Congregation. Rev. Mr. Brodsky is

chairman of the School Board of the "Talmud Torah," President of the Independent "Chebrah Kadisha," and he is also interested in other institutions. He is active in inducing down-town coreligionists to become citizens of the United States.

Bené Ya'acob's Reader is Rev. Mordecai Schatz, who possesses a voice well adapted to this Congregation's liturgy. Louis Glickman is President; H. Rosen, Vice-President; M. Waxman, Recording Secretary; M. Binder, Financial Secretary; M. Goldman, Treasurer; J. Solcovitz, N. Harris, S. Solcovich, B. Rotkin, and Z. Levy, Trustees; J. Shor, M. Goldman, W. Garson, N. Blum, H. Sacks, I. Rom, Jacob Broudy, A. Cahn, Joseph Broudy, J. Kay, N. Harris, J. Katz, and I. Solcovich, Directors.

Wheatley Dramatic Hall, at the south-west corner of Fifth and Gaskill Streets (between Lombard and South Streets) is a building around which numerous histrionic recollections cluster. Called after William Wheatley, a celebrated actor, it has been the place where more than a few followers of his art have made their first public appearance. More recently, however, it was utilized for different purposes. A few years since, it was sold for $22,000, to the Hungarian-Jewish Congregation "Emunath Israel" (Faith of Israel), which, in 1891, united with the "Oheb Shalom" (Loving Peace) Congregation, and retains both names. The former dates its origin from July, 1880, at the corner of Seventh and South Streets, and the latter was established in 1884, at Fourth and Gaskill Streets. The combined Congregation reckons several hundred members and seat-holders. The Wheatley Hall building has been almost entirely remodelled, at an expense of about $15,000, and the Synagogue with its two towers—one at either end—is quite an attractive sight; while the interior has been handsomely altered. There are six hundred seats on the main floor, and several hundred more in the galleries. Meeting-rooms and school-rooms are located on the first floor of the building.

This Congregation consecrated its Synagogue here, September 13th, 1891; the Rev. Dr. S. Morais, Dr. G. Lieberman, Rev. Nehemiah Mosessohn, Mr. Charles Hoffman, Rev. Victor Caro, and Rev. M. J. Beer, of New York City, having parts in the ceremonies. Rev. Moses Weinberger was elected Rabbi in 1892, and was formally inducted into office on September 18th of that year.

Rabbi Weinberger was born in Sborow, Hungary, in 1855. He pursued studies under his father and at Rabbinical academies, under celebrated instructors; graduating with special honors. He has written frequently for Hebrew periodicals; among his productions being a series of descriptive articles, entitled "*Haperaim Be-Erets Ha-Chadashāh*" ("The Aborigines in America"), which work has been favorably received. Another work in Hebrew from his pen is entitled *Ha-Yehudim Ve-Ha-Yadoth Be New York* ("The Jews and Judaism in New York"). For awhile, Mr. Weinberger also gave attention to business. In 1880 he reached New York City, and occasionally preached there; but at the same time followed business. Though successful, his feelings led him to devote himself with more earnestness to religion and literature. Hence, he accepted an invitation in 1890 to become minister of an Hungarian Congregation, in Scranton, Pennsylvania. His activity as a writer continued, and several important books emanated from his pen. Rabbi Weinberger has since ministered at "Emunath Israel-Oheb Shalom," and his services are highly regarded by his numerous congregants. In addition to his duties as *Dayān*, he preaches; and he is in touch with the work of a number of Jewish institutions.

Rev. M. Karfunkel is Reader of this Congregation. Rabbi Weinberger is Superintendent of the Congregational School, and he is assisted by several teachers. Mr. Nathan Kline served until recently as President. The present officers are as follows: President, Gutman Klein; Vice-President, M. Weiss; Treasurer, Ignatz Kline; Secretary, M. Keller; Trustees, Solomon Greenwald and J. Moskovitz; Shamash (Sexton), S. Weinberger.

Chebroth.

The oldest *Chebrāh*, or Society holding worship and dispensing benefits, is that bearing the name of "Bikur Cholim" (Visiting the Sick)—the second bearing that name instituted in this city, though of a different character from the first—hitherto mentioned. This *Chebrāh* was incorporated in 1861; its charter-members being Solomon Silberstein, Isidor Katz, Jacob Sweetman, Samuel Mendelsohn, Morris Simon, Joseph Ackerman, Seimann Rosenbaum, Morris Elkas, Joseph Markus, Simon Rosenthal, Meyer Gotthelf, Max Rosenthal, Jacob Frank, Henry Myers, and L. N. Rosenthal.

Divine Services are held on all Sabbaths and Festivals, in Caledonian Hall, 214 Pine Street, and on the Great Holy Days, in Mænnerchor Hall, Fairmount Avenue near Franklin Street. Mr. Abraham Seelig is the regular Reader, and Mr. Morris Rosenberg officiates on the New Year Days and on the Great Day of Atonement.=This *Chebrāh* counts about one hundred and forty members. Its cemetery is on Bridge Street, Frankford. It has beneficial objects. Its financial success is shown by the statement that its investments and general balance in the treasury now amount to nearly two thousand seven hundred and fifty dollars. Elections for officers are held semi-annually; the present management being in the hands of the following gentlemen: President, Alfred Rosenthal; Vice-President, Louis Rosen; Treasurer, Adolph Indig; Secretary, Morris Jaretzky; Trustees, Samuel Mendelsohn, Isaac Cohen, and Jacob Reinhart; Sexton, Joseph Schie.

"Kra Kauer—Beth Elohim" (House of God) Congregation also has two objects—worship and charity. It was established in 1876 as a Congregation, and united, July 27th, 1879, with a *Kra Kauer* (a Society of residents of Cracow, Austria) Beneficial Society, formed in 1878. It has 109 members, of different nationalities. The worship has always been held at 417 Pine Street. The sum of $10, annually, entitles each member to benefits, etc. On Sabbaths, Festivals, and Holy Days, regular services are held, and, at times, in another hall. These are conducted by the Reader, Mr. A. Milgrom, who has succeeded Mr. Max Cohen, Mr. Noah Lowenberg, and others, among them Messrs. Michael I. Asch, David Herzman, and Lewis Federman.=This Congregation dedicated in September, 1890, a cemetery in East Cedar Hill, Frankford, in which there are about one hundred lots.

The officers directing affairs are: President, Lewis Goldberg; Vice-President, Benjamin Loevenstein; Secretary, Isidor Aussprung; Financial Secretary, Samuel Gottlieb; Treasurer, Aaron J. Seligman; Trustees, Benjamin Kastner, Joseph Theeman, Isaac Steinlauf, and Morris Shudmak; Messenger, Alexander Alexander; Physician, Dr. Ludwig Loeb.

The "*Chebrāh*, Bené David" (Society, Children of David) holds

worship at 418 Lombard Street. It is of recent origin and numbers forty members. Samuel Pfeffer is President; Mordecai Machbem, Vice-President; Vigdor Albus, Secretary; Schneier Zavitzky, Treasurer.

Chebrāh, "Or Ha-Chayim" (Society, The Light of Life) meets occasionally at the hall, 479 and 481 North Third Street, below Buttonwood Street; but on regular Sabbaths, at 630 North Second Street, below Fairmount Avenue. It is composed of Galicians, and is among the few *Chebroth* in up-town neighborhoods. Its membership is given at eighty-seven. Mr. Elias Herscher is the Reader.

Another up-town *Chebrāh*—"Berith Shalom" (Covenant of Peace) worships at a hall, south-west corner of Sixth Street and Girard Avenue. Mr. Elias Lang, recently deceased, officiated there for some years. Mr. I. Cohen is the present Reader, and Mr. Isaac Langfeld is President. Services are held regularly on all Sabbaths, Festivals, and Holy Days. The ritual of the *Ashkenazim* (Orthodox German Jews) is employed.

At 620 Minster Street (between Lombard and South Streets) the "Bené Reuben" (Children of Reuben) has its Synagogue; and counts about a hundred members. Rev. Julius Bloom is Cantor. The sum of $2,600 was expended on the purchase of this House of Worship. This organization obtained a charter, December 31st, 1888. Mr. Isaac Silberberg was Reader about four years; being succeeded in April, 1891, by Mr. 'Hemya Krosinski, and the present minister. Mr. Reuben Konavski is President, and Mr. Henry Bernstein is Secretary; besides whom there are Trustees.

"Ahabath Achim, Anshé Nazin" (Brothers' Love, Men of Nazin—a city in Russia) is another down-town Congregation, organized August 24th, 1889. Until recently, worship was held at 322 Bainbridge Street. The Congregation is now located in the hall building, 754 and 756 South Third Street. It reckons about 170 members. Rabbi 'Hayim Jacob Widerewitz is the spiritual guide.

The officers are: President, Jacob Edelman; Vice-President, Abraham Amenson; Treasurer, Harry Rusin; Secretary, D. G. Kratzok; Trustees, J. Lewitzky, Joseph Kimmelman, and Isaac Steiman; Sexton, Jacob Slatky.

Among other Congregations and *Chebroth* (Societies) are the following: "Po'el Tsédek" (Doing Righteousness), with seventy-five members; "Oheb Tsédek" (Loving Righteousness); "Ahabath Chésed, Anshé Shavele" (Loving Mercy, Men of Shavele—a city in Russia), A. Smith, President, has a hundred members and worships at 516 South Seventh Street; "Shomeré Shabbath" (Observers of the Sabbath) at the north-west corner of Fourth and Gaskill Streets; "Rodephé Tsedek, Anshé Szager" (Followers of Righteousness, Men of Szager—a city in Russia), H. Gordon, President, numbers a hundred members, and worships at 337 South Seventh Street; "Anshé Berz" (Men of Berz—a city in Russia); *Chebrāh* "Bené Israel" (Children of Israel); "Shomeré Emunah, Anshé Kelm" (Keepers of Truth; Men of Kelm—a city in Russia); "Agudath Achim" (United Brethren), Samuel Davis, President; "Doreshé Tob" (Seekers of Good); "Roumanian American *Chebrāh,* Or Chadash" (Society of New Light), reckons 145 members, and meets at 515 South Fifth Street; "*Chebrāh,* Chésed Shel Emeth" (Society of True Mercy), established a number of years, holds worship in a hall at 203 Pine Street.

There exist additional religious societies, with smaller membership than the above mentioned.

A number of down-town Israelites, representing different *Chebroth* (Societies), organized during the present year (1894) a Union called *Agudāth Ha-Kehiloth* (United Congregations). The object of this Union is to direct matters pertaining to the sale of *Cosher* (allowable) meat, and to improve the status of a number of congregational, charitable, and educational institutions in the southern section of this city. A *Dayān,* or ecclesiastical chief, has been elected, in the person of Rabbi 'Hayim Jacob Widerewitz, a native of

Russia. He will be appealed to for decisions. The officers of this Union are: President, Jacob Edelman; Vice-President, Samuel Rovno; Secretary, Aaron Frank; Treasurer, Michael Maldaver. At present, meetings are held at 430 Lombard Street.

In Port Richmond (a north-eastern suburb) three Congregations have held worship. The ritual in all is of the Russo-Polish order. Occasionally, during High Festivals and Holy Days, the Hebrew Education Society's building, on Lark Street, has been utilized for worship. At times, a school, or *Chedér*, has been maintained by one or another of these Congregations.

All the *Chebroth* mentioned, and others not enumerated, have religious and beneficial features. By this means they obtain accessions from among those in humble circumstances, to whom they minister in a double sense. Added to the above list are scores of meetings held for worship during the annual solemn season, marked by the two days of the New Year, the succeeding Penitential Days, the Penitential Sabbath, and the great Day of Atonement. In almost every section of Philadelphia, such services are witnessed during this annual sacred period.

CHAPTER XXXVII.

RUSSIAN JEWS—THEIR CHARITIES—WAYFARERS' LODGE—MAIMONIDES CLINIC—OTHER SOCIETIES—EDUCATIONAL AND LITERARY INSTITUTIONS—HEBREW SCHOOLS—HEBREW LITERATURE SOCIETY—OTHER ASSOCIATIONS OF A SIMILAR CHARACTER—MICHAEL HEILPRIN LODGE—GENERAL MENTION.

THE Hebrew Sages have time and again exalted charity. According to their dicta, it co-exists with religion. The Hebrew word *Tsedakāh* (literally, "righteousness") is invariably applied to "Charity," showing that the latter is a religious act, and must emanate from those who are truly pious—who pray and act. The Hebrews, wherever their lot has been cast, have shown a true appreciation of this true Rabbinical teaching, based upon the sublime commands of the Pentateuch, re-echoed in many works of Holy Writ. Not that charity which satisfies itself with alms-giving has been the sphere of their labors in this particular, but the establishment of well-regulated eleemosynary institutions—where the poor and the suffering may be truly benefited and receive shelter—has been the aim constantly in view. The Russian Jews have several of these institutions at work in southern districts of this city, and accord them a generous and hearty support. Their labors are of wide scope, and a casual visit to the quarters of any will convince the most incredulous of the good being done by men and women who devote their efforts towards the welfare of their less fortunate brethren and sisters in Israel. A few instances may be cited here.

CHARITY SOCIETIES.

The Society *Hachnasāth Orechim* (literally, "Hospitality to Strangers," but called the Wayfarers' Lodge) was formed November 16th, 1890, and was chartered April 29th, 1891. Among its objects is "to distribute food and clothing among the deserving poor." Its first quarters, at 430 Lombard Street, were opened in April, 1891. In October of the same year a removal was made to 218 Lombard Street, which property was purchased for $5,300, and

has since been fitted up with various conveniences. In two years over ten thousand meals have been given to the poor, and as many as from eighty to a hundred individuals have been housed and lodged daily in this Society's quarters, or in rooms rented for the purpose near-by, when its lodging accommodations are insufficient. The total expenditures in a year (October, 1892–October, 1893) were $3,485.15, and 1,524 persons were lodged during that period. Many a poor immigrant, who has landed at these shores without relatives or friends, has been welcomed at this Home, and sheltered until employment can be obtained. The Society's work, with limited means, has been remarkable. Its practical and unceasing labors have rendered it at times of great assistance to other institutions and to the general community. Frequent donations of money, clothing, provisions, etc., aid on the work. The membership is given at six hundred. The Wayfarers' Lodge (according to last report received) was directed by the following Board of Officers: President, Mrs. Minna Lewinthal; Vice-Presidents, Mrs. M. Ostrow and Mrs. F. Lemisch; Honorary Recording Secretary, Mrs. Deborah Spivakovski; Honorary Financial Secretary, Mrs. Chainovsky; Treasurer, Mrs. Rovno; Trustees, Mrs. Epter, Mrs. Levitsky, and Mrs. Belber; Directors, Messrs. Zadok Levi, Morris Latinsky, Mr. Goldenberg, M. Freeman, S. Wiesenthal, Max Wurtzel, Nathan Grayev, George Goward, Joseph Goldstein, J. Paley, Mrs. S. Gins, Mrs. Clara Levitsky, Mr. Rubenstein, Mrs. Levin, Mrs. Lena Broudy, Mrs. Klevansky, Mrs. Wolf, Mrs. Blitzstein, Mrs. Verbitsky, Mrs. Feinstein, Mrs. Lovitch, and Mrs. Stern.

Another Society, called *Hachnasāth Orechim*, flourished at one time at 721 South Ninth Street.

Maimonides Clinic is the name given to an institution founded by Dr. Charles D. Spivak and Dr. Ludwig Loeb, on April 27th, 1891, for the free treatment of indigent patients. It is named after Rabbi Moses Ben Maimon (Maimonides), who flourished in 1135–1204, and who combined with his monumental scholarship so great a knowledge of medicine that he was selected as physician to the Sultan of Egypt. Maimonides Clinic had its first quarters at 426 Lombard Street; subsequently, at 419 Lombard Street; and, since June

1st, 1893, at the south-east corner of Fifth and Spruce Streets. This Clinic is for both medical and surgical treatment. During twelve months 2,700 patients have been attended to, and 4,489 visits have been paid to the Clinic. The physicians, when necessary, visit patients at their homes. Dr. Spivak, Dr. Loeb, and Dr. E. P. Davis have charge of different departments, to which others will be added. An apothecary shop is attached, and Mr. Charles Zentner, Ph.G., is in charge. This Clinic is non-sectarian, though established by and under the superintendence of Jews. It has specially evidenced its usefulness in ministering to patients not familiar with the English language. It has received the approval of well-known members of that profession whose aim is to lighten human ills.

Chobebé Dalim ("Lovers of the Poor") is the name borne by a charity society, instituted January 7th, 1894; its object being to aid the indigent, specially in times of prevailing distress. It is composed of Hebrews mainly residing in northern sections of this city. Its membership numbers over two hundred men and women. A committee investigates cases of applicants for assistance. Jacob Wiener presides over this society; Gustav Peitzman is Vice-President; Samuel Singer, Recording Secretary; Nathan Hornstein, Financial Secretary; Louis A. Oser, Treasurer; Harry Hornstein, Lazarus Roomberg, and Louis Lilienfeld, Trustees. There are also male and female Directors. This Society has headquarters at 434 North Second Street. It assists numerous households.

Independent *Chebrāh Kadishā* ("Holy Society") was established in September, 1892. Its object is to give free burial to departed among the Jewish poor. With this charitable purpose in view it has recently obtained a cemetery, covering two acres, in Lower Merion Township, Montgomery County, Pennsylvania; it being a part of *Har Ha-Zetim* ("The Mount of Olives") Cemetery, which comprises in all 19 acres. About six hundred and fifty separate lots cover the two acres in use by the *Chebrāh* mentioned. Five Jewish Congregations in the southern section of this city are subscribers to the *Chebrāh*, viz., "Bené Abraham," "Bené Ya'acob," "Bené Reuben," "Anshé Nazin," and "Anshé Berz." Twenty-four

managers and the following officers conduct its affairs: President, Rev. Hyman Brodsky; Vice-President, Abraham Burstein; Secretary, Samuel Goldenberg; Treasurer, Rev. Baer L. Lewinthal.

Educational and Literary Institutions.

A school designated *Talmud Torāh* ("Teaching of the Law") formerly held sessions at Howard Hall, 322 Bainbridge Street; and later on, in larger quarters, at Liberty Hall, 716 and 718 Lombard Street. It is now located at 617 Pine Street. The pupils, numbering two hundred and thirty boys, are instructed on most week days, in the Hebrew language, reading, and translation into *Juedisch Deutsch* and English, in Jewish History, Religion, etc., etc. There are four classes, taught by Messrs. Samuel Gordon, Samuel Bloch, Moses Aufsehev, and Israel Yareshewsky. The Society, under whose auspices this school is conducted, is supported by nearly three hundred and fifty patrons and members. Its efforts in the cause of education have met with encomium. A society of ladies called *Malbish 'Arumim* ("Clothing the Naked"), Mrs. Deborah Spivakovski, President, provides garments for the children of this school. Mr. Gutman Klein presides over the Society in charge of the School; Mr. Zadok Levi is Vice-President; Mr. Charles Schwartz, Treasurer; Mr. J. Gordon, Secretary; Mr. Joseph Mitozsky, Financial Secretary; Mr. Arnold Kohn, Honorary Treasurer; Messrs. M. Goldman, H. Rudman, and E. Rubinstein, Trustees. Rev. Hyman Brodsky, Rev. Baer L. Lewinthal, and Messrs. R. Shapiro, S. Rosenberg, and other directors constitute the School Board. This Society is a chartered institution.

The *Benoth Zion* ("Daughters of Zion") Association, composed of women, maintains a Night School for females at 406 South Sixth Street. The Ladies' Association, bearing the above name, is composed of sixty members. It meets semi-monthly, at 238 Pine Street.

The literary efforts of the down-town Hebrew element are, in a measure, reflected in the Hebrew Literature Society, instituted February 15th, 1885. There were twenty-five members at the start,

and the number was, before long, very considerably augmented. After meeting in different localities, this Society obtained a room, in 1887, at the hall, 203 Pine Street. Since then it has removed (November, 1891) to more commodious quarters, at 322 Bainbridge Street. There it has a well-arranged library of about three thousand volumes, in Hebrew, *Juedisch Deutsch*, Russian, German, and English, besides a stock of newspapers and current publications, to which there are frequent additions. The rooms are well furnished, and many persons avail themselves of the educational advantages afforded on different afternoons and evenings of each week. Under this Society's auspices, lectures and miscellaneous entertainments are provided, and these attract hundreds to the hall. Annual celebrations and balls are features.

Notable speakers have been heard here, among them the Rev. Dr. S. Morais, Rev. Dr. Marcus M. Jastrow, Rev. Leo Reich (now minister at Atlanta, Georgia), Rev. Henry Iliowizi, Rev. Dr. Joseph Krauskopf, Rev. Dr. Henry Berkowitz, Rev. Victor Caro (now in Milwaukee, Wisconsin), Dr. Charles D. Spivak, Mr. Isaac Feinberg, Ephraim Lederer, Esq., and Professor Morris Jastrow, Jr., Ph.D. This Society requires, however, a more general encouragement, in order to enlarge its sphere of work and become an influence and an intellectual force in the down-town community. The officers (elected semi-annually) are: President, George Goward; Vice-President, Judah Baroway; Treasurer, Marcus Goldman; Recording Secretary, Jacob Getzow; Financial Secretary, S. Friedman; Directors, N. Herr, M. Lefcovich, J. Lewis, E. Binder, S. Smulevich, and M. Rosenbaum; Librarian, Max Werblum. There are 125 names on the membership roll—a large number of those identified with this Society being active workers in its cause, and striving to promote knowledge among the thousands of their brethren who have recently settled in this city.

In the line of earnest endeavor must be placed the Maimonides Literary Society, originated in February, 1893, through the efforts of Jacob Wegman and other pupils of the Night Schools of the Hebrew Education Society. Its chief aim "is the furthering of the English education of its members," most of whom are foreigners. For this purpose, meetings are held in the Touro Hall building of the

Hebrew Education Society, every Sunday evening, in at least ten months of each year, at which essays, readings, recitations, and debates are the main features. A chairman is chosen at each session, and a Secretary and Treasurer serve for stated periods. The subjects for discussion are selected from leading questions of the times, and all debate is in the English language. The membership is mainly recruited from the ranks of the pupils of the Night Schools.

The Kohn Educational Club calls for some mention. Its object is "the diffusing of the English language, literature, and science among the Hebrew Americans." Meetings are held for literary exercises and educational purposes. The officers are: President, M. Wegman; Vice-President, R. Manhoff; Treasurer, J. Eisenberg; Secretary, I. J. Kohn (founder of this Club); Financial Secretary, L. Broude; Director of Education, Hubert J. Frawley, A.M.

Other Associations.

Among recent institutions is Michael Heilprin Lodge, Number 404, of the Independent Order Bené Berith—established in March, 1890, and named after an ardent worker and savant, now deceased. Its members are largely Russian Jews. The Century Lodge, an up-town organization, united with Michael Heilprin Lodge, which is now among the most progressive and energetic of the Order. The proceedings are usually secret; but open meetings are occasionally held, at which interesting debates, lectures, and other features form the exercises. Charles Hoffman, Esq., was the first President of this Lodge—instituted mainly through his efforts—and its earliest officers were installed by the late Mr. David Klein, President of the Grand Lodge in this District (Number 3), and other officials. Messrs. Bernard Harris, Joseph Rosenfeldt, and Nathan Grayev have since occupied the presidential chair. The present officers are: President, Joseph Lewis; Vice-President, Rev. Hyman Brodsky; Secretary, Joseph Rosenfeldt; Financial Secretary, H. Orenstein; Treasurer, Samuel Maiman; Inside Guard, Jacob Margolis; Outside Guard, H. Tattleman; Trustees, J. Ostrovsky and Joseph Cooperstein; Representative to District Grand Lodge, Number 3, Joseph Rosenfeldt. This Lodge holds its meetings in a down-town hall.

SEVERAL of the Jewish Secret Orders, heretofore cited, have been founded by Israelites dwelling in southern districts of Philadelphia. Among these are the Independent Order of United Israelites, the Independent Order *Ahabāth Israel* (Love of Israel), and the Order *Berith Abrahām* (Covenant of Abraham).

The Young Men's Hebrew Social, whose headquarters are at 618 South Ninth Street, has done commendable work in aiding the poor. It was established October 23d, 1892, and meets for social and literary purposes. Its officers are: President, Martin O. Levy; Vice-President, B. Futernick; Treasurer, Herman J. Levy; Secretary, Mark E. Simon; Trustees, I. Sutnik and Isidor J. Friedman.

The "Philadelphia Society for the Relief of the Hungry," established in August, 1893, during a critical period, was directed by Israelites; but its charities were non-sectarian, and, through its means, many hundreds have been succored. Its officers were: Jacob Kyser, President; N. Cohen, Vice-President; Adolph Brown, Treasurer; William Seedman, Secretary. Sixty-four members contributed to its funds. Donations of bread, groceries, meat, and provisions were distributed to those in want, from the office, 732 South Fifth Street.

The Austro-Hungarian Charity Society was organized four years since (1890). It has a membership of several hundreds, and its labors are devoted to assisting needy persons of the same nationality as its members. This Society is officered by E. H. Friedlander, President; A. E. Theodore, Vice-President; H. E. Schermer, Treasurer; Anton Magaziner, Secretary; and the following Directors: S. Frankel, M. Bush, Mrs. L. Theodore, Mrs. I. Herbach, Mrs. W. Friedlander, and Mrs. Rosa Rosenstein.

GENERAL MENTION.

In the list of beneficial societies, the following must be included: *Ahabāth Chésed* (Loving Mercy)—an up-town society, with several hundred members; Austro-Hungarian Volksfest Verein, 100

members; Petofy Beneficial Society, 75 members; Francis Joseph Beneficial Society, 50 members; *Anshé Hungaria* (Men of Hungary) Beneficial Society, 125 members; Crown Prince Rudolph Association; *Kurlander Unterstützungs Verein;* and the down-town *Unterstützungs Verein* (both Relief Societies).

There are, in addition, several political clubs, some of them having a considerable number of adherents.

A society formerly existing here was called *Chobebé Zion* (Lovers of Zion), aiming to encourage agriculture and settlement in the Holy Land.

Another society, entitled *Shabé Zion* (Restorers of Zion), with objects of a nearly similar character, exists in this city.

Land Associations and Land Improvement Companies have also sprung up in southern parts of Philadelphia, but not all have proved to be sound investments.

CHAPTER XXXVIII.

RUSSIAN JEWS—TRADES' UNIONS—SENTIMENT AGAINST THEM—JUEDISCH DEUTSCH AS A MEDIUM FOR THE PRESENTATION OF OPERAS AND PLAYS—ITS WIDESPREAD USE. . . . . CONCLUSION.

TRADES' UNIONS.

TRADES' Unions, among Jews exclusively, are of very recent date. About six thousand employés of tailors, cloak-makers, bakers, shirt-makers, etc., etc., are said to have composed the "Jewish Federation of Labor"—as it was termed. This Union, divided into different trades, had branches in different cities. A conspicuous sign, at 731 South Fourth Street, formerly indicated its headquarters there. It subsequently removed to 150 South Street, but has, fortunately, become since an unknown quantity. Its avowed object was to protect and assist its members, especially during strikes. However, its means were not always found ample enough to meet requirements in cases of emergency. This fact was palpably demonstrated during the summer of 1890, when a strike of cloak-makers' employés—lasting for several months—was finally brought to a settlement through the untiring efforts of the Rev. Dr. S. Morais, assisted by Mr. George Randorf. In June, 1891, some three hundred and fifty or more employés of men who take out contracts for large clothing establishments went on a strike. This trouble was finally adjusted by concessions. Both strikes were largely caused by the employment of non-union workmen and, in a measure, by the reduction of wages to what were claimed to be "starving rates." While, as in most strikes, right and wrong were on both sides, the cause of the unfortunate workmen has, invariably, been injured by the domination of labor agitators, some of whom are rabid Anarchists, and would instill poisonous views into the minds of the untutored.

Another "Federation," called "The United Hebrew Trades," also had branches here and elsewhere.

THE sentiment of the Jewish people always has been directly opposed to the establishment of Trades' Unions, or political clubs, of a sectarian character. They are regarded as productive of no advantage. The unity and harmony necessary to the separateness of the Hebrews are advocated solely with respect to religious belief and religious organization. On all other questions the Jew loses his identity, and is a loyal citizen of the country in which he lives, having in common with his neighbor, of whatever persuasion, the interests of the whole community at heart; obeying the laws of the land, contributing to its progress, sharing its joys, and, if calamities ensue, its sorrows, with every other inhabitant. And this loyalty is taught in Holy Writ:—"Seek ye the welfare of the city whither I have exiled you, and pray for its sake unto The Lord, for in its welfare shall ye fare well."—Jeremiah, xxix, 7. The Rabbins also emphasize this duty in their oft-quoted maxim—*Dinā de Malchuthā Dinā* ("The law of the Government is law").

JUEDISCH DEUTSCH AND ITS USES.

A peculiarity which has become widespread, especially among the Russian Jews, is their composite language or jargon, called *Juedisch Deutsch.* With the exception of the Hebrew language, many of them are unfamiliar with any other spoken tongue. Hence, the jargon is employed in all things, save Prayer. Even operatic and theatrical companies—of a very unique character, however—give performances in this mixture before delighted audiences. In New York City, where the Russian-Hebrew element is numbered by the scores of thousands, several theatres are almost exclusively devoted to their amusement. In this city, numerous presentations—musical, dramatic, and combined—have hitherto been given, at the Academy of Music, and in other amusement halls, amid pronounced success. Some time since, a movement was started to build a theatre here for such purposes. With that aim in view, a property on the east side of Eighth Street, below Lombard Street, was purchased. Thus far, however, nothing practical has ensued; but the satisfactory results attending visits of companies such as those just referred to, may, ere long, take shape in the establishment of a local troupe, and in the remodelling into a theatre of this South Eighth Street hall,

which has a considerable seating capacity, and is at the present time rented for entertainments of a social character.

THE FUTURE OF THE RUSSIAN JEW.

In the exiled Russian Jew is found the future representative of the race of Israel in the United States. Elevated by the influences of modern civilization, he will outgrow the narrow teachings engendered by centuries of inhuman restrictions and residence in Ghettos. He will become liberalized, disarming prejudice on every side; he will rise—socially and intellectually—the peer of his fellows in all that tends to advance culture, and to promote the weal of humanity; still remaining true to the Faith of his fathers, while proclaiming by word and by deed among all peoples—The Universal Fatherhood of The One God, and the common brotherhood of all His children.

END OF PART I.